# The Englis
# Gentlewom

LONDON.
Printed for
Michaell Sparke
and are to be
Sould, at the
Blew Bible.
in
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# THE ENGLISH GENTLEVVOMAN,
drawne out to the full
Body:

EXPRESSING,
*What* Habilliments *doe beſt attire her,*
*What* Ornaments *doe beſt adorne her,*
*What* Complements *doe beſt accompliſh her.*

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By
RICHARD BRATHVVAIT *Eſq.*

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*Modeſtia, non forma.*

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LONDON,
Printed by B. ALSOP and T. FAVVCET, for *Michaell Sparke*, dwelling in *Greene Arbor*.
1631.

356;08

TO HER,
VVHOSE TRVE
LOVE TO VERTVE
HATH HIGHLY ENNOBLED
HERSELFE, RENOVVNED HER SEXE,
Honoured her Houſe:
*The Right Honourable, the Lady*
ARBELLA WENTVVORTH;
*The accompliſhment of her*
*Divineſt wiſhes.*

MADAM;

Some moneths are paſt, ſince I made bold to recommend to my Right Honorable LORD your Husband, an *ENGLISH GENTLEMAN*; whom hee was pleaſed, forth of his Noble diſpoſition, to receive into his Protection. Into whoſe moſt Honourable ſervice hee was no ſooner entertained, and upon due obſervance of his integritie approved; then upon approvement of his more piercive judgement, he became generally received. Out of theſe reſpects, my moſt Honourable Lady, I became ſo encouraged, as I have preſumed to preferre unto your ſervice an *ENGLISH GENTLEWOMAN*, one of the ſame Countrey and Family, a deſerving ſiſter of ſo *generous* a brother: Or (if you will) a pleaſing Spouſe to ſo *gracious* a Lover. Whom, if your Honour ſhall be but pleaſed to entertaine, (and your noble Candor is ſuch, as ſhe can expect nothing leſſe) you ſhall finde excellently graced with ſundry ſingular qualities, beautified with many choice endowments and ſo richly adorned with divers exquiſite ornaments, as her attendance ſhall be no derogation to your Honour, nor no touch *to your* unblemiſh'd *Selfe*, to retaine her in your favour. Sure I am, the ſweetneſſe of her temper, ſorts and ſutes well with the quality or diſpoſition of your Honour: For ſhee Loves without any painted pretences to bee really vertuous, without popular applauſe to be affably gracious, without any glorious gloſſe to bee ſincerely zealous. Her Education hath ſo enabled her, as ſhee can converſe with you of all places, deliver her judgement conceivingly of moſt perſons, and diſcourſe moſt delightfully of all faſhions. Shee hath beene ſo well Schooled in the Diſcipline of this *Age*, as ſhee onely deſires to retaine in memory that *forme* which is leaſt affected but moſt comely; to conſort with ſuch as may improve her *Knowledge* and *practiſe* of goodneſſe by their company; to entertaine thoſe for reall and individuate friends, who make actions of pietie expreſſiveſt characters of theyr amity. Diligent you ſhall ever finde her in her imployments, ſerious in her advice, temporate in her Diſcourſe, diſcreet in her anſwers. Shee beſtowes farre more time in eying the glaſſe of her life to rectifie her errors, if there bee any, then the glaſſe of her face in wiping of ſuch outward ſtaines as might blemiſh her beautie. Neyther in preſerving that, is ſhee altogether ſo remiſſe, as not to retaine that ſeemely grace in her feature, as may put her in remembrance of the unexpreſſive beauty and bounty of her Maker. Neate ſhe goes uſually in her attire, which ſhe puts on with more *care* then *coſt*. And to theſe ſhee addes ſuch a well-ſeeming grace, as ſhe beſtowes more beauty on them, then ſhee receives from them. Phantaſticke habits or forraine faſhions are ſo farre from taking her, as with a ſleight but ſweet contempt they are diſvalued by her. She wonders how a wiſe ſtate ſhould employ ſo much time in inventing varietie of diſguiſes to disfigure theyr *Shapes*. This makes her deſire rather to bee out of requeſt with time, then with a civill and well-compoſed mind; whoſe honour it is to bee prized more by her owne internall worth, then any outward weare. Conſtant ſhee is in her *behaviour*; wherein ſhe *affects* little, but *obſerves* much. With a baſhfull admiration ſhe ſmiles at theſe civilized ſimpring Dames, whoſe onely glory it is to affect a kind of reſerved ſtate; which, as they hold, conſiſts principally in a minc'd ſpeech, ſet looke, or ginger pace. Shee loves alwayes to bee her ſelfe, nor to entertaine ought which may eſtrange her from her ſelfe. So as, there is nothing in the whole poſture of her *Behaviour*, but with a native gracefull propriety doth infinitely become her. Take upon her to inſtruct others, ſhee will not, ſuch is her Humilitie; albeit, every moving poſture which comes from her, may be a line of direction unto others to follow her. *Complement* ſhee affects not, as the world takes it. The word in his owne native and unborrowed ſignification is good, and in that ſence ſhe admits it; but to be reſtrained to an inforced formality, ſhee cannot reliſh it. Whence it is, that ſhe preferres the incomparable Liberty of her mind, before the mutable formality of a Deluded age. Shee deſires to be *Compleat* in the exerciſe of goodneſſe; to improve her Honour not by titles but a lovely and lively proficience, graced with a continuate practiſe in all vertues. She cannot indure this later introduc'd kind of Complement, which conſiſts in Cringies, Congies, or ſupple ſalutes. A cheerefull modeſty is her beſt *Complement*, which ſhee ever weares about her as her chiefeſt ornament. *Decency*, ſhee affects in her *Cloathes*, affability in her Diſcourſe; ſhee hath made a covenant with her eyes never to wander, nor intentively to beſtow themſelves on any other object than the glory of her Maker. A proper perſonage is no ſuch attractive motive to her eye, to make her looſe her ſelfe. Whatſoever ſhee undertakes beſeemes her, becauſe ſhee affects naught but what naturally becomes her. Her beauty is her owne; and whatſoever elſe may better accompliſh her. Her pathes are evenly vertuous; her deſires truely religious; Piety is her practiſe; which ſhee expreſſeth ſo fully in every action; as the whole courſe of her well-diſpoſed life is not ſo much as juſtly conſcious of the leaſt aſperſion. So highly ſhee values her *Eſtimation*, as ſhe will not engage it to ſuſpition. Promiſes cannot tempt her, nor hope of advancement taint her. She wonders one ſhould preferre a conceit of being *great* before a deſire of appearing *good*. Proteſting Lovers ſhe holds for no better then deceiving Lures. Bee their vowes of *ſervice* never ſo inceſſant, their aſſaults never ſo violent; her reſolves have vow'd her conſtant. Hope of *Profit* cannot ſurprize her, nor thought of *Pleaſure* vainely delude her. *Eſtimation* ſhe holds her higheſt grace; with which untainted ſhee purpoſeth to goe to her Grave. Shee knowes how to *fancie*; and in her ſhee

retaines

retaines what ſhee *fancies* moſt: A *chaſt ſoule*; this is that ſhe *loves*, and with which ſhe cheerefully *lives*. Shee was neuer yet acquainted with a paſſionate *ah me*; nor a careleſſe folding of her armes, as if the thought of a prevailing Lover had wrought in her thoughts ſome violent Diſtemper. So ſeriouſly doth ſhe taske her ſelfe to imployment, as ſhe never reſerues ſo much time as to treate of ſo light a Subject. Yet ſhee unfainedly vowes, that if it be ever her fortune to make her *choyce*, her conſtant affection muſt never admit any *Change*. To be *Generous* in every action, hath beene ever the height of her ambition. Howſoever ſhe might boaſt of *Deſcent*, her deſire is to raiſe it by *Deſert*. Shee holds, no family can bee truely *Generous*, unleſſe it be nobly vertuous. Her *life* muſt expreſſe the *line* from whence ſhee came. Shee ſcornes to entertaine one thought below her ſelfe. Or to detract from the glory of that houſe from whence ſhe came. As the blood that ſtreames through her veines was nobly Derived, ſo muſt it not by any *action* or *affection* drawne from the rule of her direction, become corrupted. For *Honour*, ſhe admits it, but ſeldome or never admires it; the *Staires* by which ſhe meanes to clime to it, muſt be faire & firme, or ſhe will never mount them. She rather admires the Ages folly; while ſhee obſerves how many hazard their high-priz'd liberty, for a vading glimpſe of popular glory. Her deſires are higher ſeated, where they are onely to bee ſated. A ſecure State conſiſts not in *ſtyles* but *vertues*, which are *Honours* ſureſt ſtayes. Therefore her higheſt *Honour* reflects on her Creator, wherein ſhe is ſo farre from fearing, as ſhee is ever wiſhing more *Corrivals*. THIS is the *GENTLEWOMAN* whom I have preſumed heere to preſent vnto your *Ladiſhips* ſeruice; whoſe ſweete converſe will at retired houres afford you choiceſt ſolace. Neyther, ſhould you ranke her amongſt the loweſt of your meney, will it diſpleaſe her, ſuch is her Humility: for ſhe hath learned as well to *obey* as *command*. Nor will ſhe ſpare for any paines, ſo her diligence may pleaſe. Onely (*Madam*) be pleaſed to ſhine upon her with the gracious raies of your favour, to ſhrowd her baſhfull endeavours under the wings of your Honour; and entertaine her bluſhing approach with your benigne Cenſure. So ſhall you finde a conſtant deſire of requitall in her; and engage *Him*, whoſe intimate Zeale to your *Honour* recommended her,

Such, to your *Honour*, is her zealous affection, as ſhee makes it the ſole Apologie of her Preſumption: which ſhee weaves vp in this Dimenſion:

*To ſerve ſome* GREAT ONES *I've beene oftimes wood,*
*But* HERS *I'm vow'd, that is both* GREAT *and* GOOD.

*Your Ladiſhips*

*devoted ſervant:*

Richard Brathwait.

# TO THE GENTLEVVOMAN READER.

GENTLEVVOMEN:

I *Have heere preſented vnto your view one of your owne Sexe; One, whoſe improved Education will bee no blemiſh but a beautie to her Nation. Peruſe her, and I make little doubt, but you will ſo approve of her Behaviour, as you ſhall acknowledge her right worthy the title of a* Siſter. *More ſhall you finde in her, by freely converſing with her, than in thoſe* YOVNG *but looſe* ENGLISH GENTLEWOMEN, *whoſe long mercinarie Proſtitution vpon the* Stall, *hath brought them out of Requeſt, and made them grow too* Stale, *by being expoſed to publike* Sale. *Many Countries hath ſhee coaſted, ſundry Dangers* *accoaſted, Courts and Cities hath ſhee frequented, to returne home better freighted, and re-convey the benefit of that fraught to this* Iland, *where ſhee was firſt bred and now arrived. Doe yee itch after* Faſhion? *She is for you; yet not that, which the vanity of this Age admits; but what Modeſtie onely affects. She hath obſerv'd much in forraine Courts, which deſerv'd rather* Contempt *than* Imitation; *this ſhee would not for a world introduce into a well-govern'd* State; *ſo tender ſhee is of her Fame, as no* place *nor* perſon *ſhall derive from her the leaſt ſtaine. Whatſoever ſhee hath commended to be ſeene, is no leſſe fully than faithfully ſhowne, and with that temperate ſtyle drawne, as in every line ſome one precept of* Vertue *ſeemes to ſhine. Neither in this her ſtrict or ſerious Obſervation of Times, doth ſhee reſemble thoſe* Lamiæ, *who vſe to take their eyes with them when they goe abroad, but lye them aſide when they come home: No; ſo little doth ſhee favour her ſelfe, as ſhee preferres others Cenſures before her owne; and in no one particular ſo much expreſſeth her owne true glory, as in the conſtant practiſe of Humilitie. Hence it is, that ſhee is no curious pryer into others actions, nor too cenſorious a reproover of others Directions: being indeed, a* TYRESIAS *in the eying or deſcrying of others errors, an* ARGUS *in her owne. What is good and amiable in the eye of Vertue, ſhe imbraceth with an affectionate tender; making it her higheſt honour, to promote the glory of her Maker. But leaſt by being too ſerious, ſhee* *might become tedious; ſhe will not ſticke to walke abroad with you into more pleaſing groves or paſtures of Delight: where ſhee will converſe with you of Love, and intermixe her Diſcourſe with ſuch time-beguiling Tales as varietie ſhall no leſſe ſharpen your attention, then the modeſty of her Method beget admiration. Every Subiect ſhe treats of, you ſhall finde ſo equally tempered with* profit *and* delight; *as the one ſhall no leſſe benefit your minde, than the other ſolace your Eare. Shee can reprove without* gall, *bluſh without* guilt, *love without* guile, *live without* gaine. *Her* gaine *is to purchaſe* vertue *more followers; her* guile, *to deprive the* world *of her favourers; her* guilt, *to defeat all vitious pioners; her* gall, *to diſreliſh all Voluptuous practiſers. She can diſcourſe of Love without lightneſſe; converſe with Love without looſeneſſe; and conſort with thoſe ſhee loves without leudneſſe. She knowes how to retaine a ſeemely ſtate without pride; to expreſſe her ſelfe praiſeworthy without ſelfe-praiſe; and in all her actions to make* Vertue *her higheſt prize.* Humilitie, *which is the princeſſe of Vertues, the conquereſſe of Vices, the mirror of Virgins, and Crowne of Chriſtians, ſhee ſo much honours, as ſhee values it above all humane glory: whence it is, that ſhee hath ever reapt more ſpirituall profit by* diſ-eſteeme *then* ſelfe-eſteeme. *Day by day ſhee recreates herſelfe in her* Garden *of* goodwill; *and in her recreation, ſhee makes this her ſoule-ſolacing Meditation:* Who be they that neighbour neare me, and whoſe weake eſtates ſtand in need of me : *Concluding with this charitable reſolution* : There is none ſo poore, but to my power I will relieve, ſo long as I live, for the honour of his Image whom I love. *Shee devides her day into houres, her houres into holy taskes. Employment takes away all occaſions of diſtraction. Should ſhe ſuffer a light or indiſpoſed thought to worke upon her imagination: or giue way to any ſuch intruder to diſturbe the peace of her* inward houſe, *ſhe would endure her ſelfe worſe for many yeares; and inflict vpon her extravagant affections ſuch a cenſure, as might deterre them thenceforth to wander. She diſtaſtes none more than theſe* buſie houſe-wives, *who are ever running into diſcourſe of others families, but forget their owne. Neither holdes ſhee it ſufficient to be onely an* Houſe-keeper; *or Snayle-like to be ſtill vnder roofe : ſhe partakes therefore of the* Piſmire *in providing, of the* Sarreptan *widdow in diſpoſing: holding ever an abſent providence better then an improvident preſence. Shee is no common frequenter of publique feaſts, but if neighbourhood require it, ſhe will admit of it : wherein ſhe demeanes her ſelfe ſo civilly, as there is no diſcreete perſon but ioyes in her ſociety. There is nothing muſt beget in her a diſtemper, having ever a tender eye o're her honour. In the report of others praiſes ſhe is attentive, but deafe to her owne. Bee ſhe in places of publique reſort or privately retyr'd, ſhe ever enioyes her ſelfe; neither can exceſſe of mirth tranſport her; or any croſſe occurrent much* *perplexe her. There is nought that aliens her mind more from thoſe with whom ſhee conſorts, than an immodeſt diſcourſe, which ſhee interrupts with a diſcreet anger. Whereſoever ſhe ſets her reſt, ſhee makes* Vertue *her gueſt, whom ſhe entertaines with ſo ſweet an embrace, as nothing can divide them: ſo firme and inviolable is the league that is betwixt them. She conceives no ſmall delight in Educating the young and unexperienced Damſels of your ſexe: wherein ſhe retaines an excellent faculty and facility. It ſhall not be amiſſe therefore for you who have Daughters, to recommend them to her direction; whoſe government is ſuch, as neither her too much indulgence ſhall ſpoile them; nor reſtraint dull them. Whatſoever ſhe in many yeares hath learned (ſo deſirous is ſhee to benefit where her* Obſervations *may afford profit) ſhe is willing to impart; to the end ſhee may procure* her *more ſervants, whom ſhee religiouſly hath ever vow'd to ſerve. Long hath ſhe beene a Learner, neyther is ſhe aſham'd to be ſo ſtill. Onely for* vertues *honour, is ſhee become a Teacher; that the* Younger *may be inſtructed by thoſe that are* Elder; *the vndiſciplin'd by ſuch as are riper. Neyther ſhall you find her ſlow in performing, what ſhe hath ſo perfectly learned. For her very Life is a continued line of Direction, being ſolely dedicated to a vertuous profeſſion. St.* Cyprian *did ſharpely reprove a rich woman, for comming into the Lords Temple without her Oblation: But this reproofe ſhe would be loath iuſtly to incurre: there-*

fore ſhe goes better prepar'd, that her portion of Glory may be ſooner ſhar'd: having an Oblation in her hand, Devotion in her heart, and a Crowne of conſolation in hope. You then, who love modeſty, entertaine her; for ſhe will ſort well with your humour, and through her acquaintance improve your honour. For ſuch who ſacrifice the Morne to their Glaſſe, the Afternoone to the Stage, and Evening to revelling; ſhe holds no correſpondence with them. Theſe ſhe holds for no employments; nor the Profeſſors of them worthy her knowledge. They muſt not abuſe time, that are commended to her truſt. She is not ſo weary of time, neither doth ſhe ſo diſvalue it, as with ſuch impertinences to conſume it. Thoſe likewiſe, who preferre Faſhion before Decency, formal Punto'es before reall Formality, & will ſuffer thẽſelves to be deluded by Vanity; they muſt not be admitted into her family. She hath learned better things than to foole her ſelfe in a painted diſguiſe, or to labor of that Vniverſall diſeaſe, which the corruption of a full and flouriſhing State uſually produceth. She hath learned with that better Siſter, to chuſe the better part. Conſtant be her purpoſes, contentment her deſires, conſonant her delights. Be it then your honour to be informed by her, ſeeing her inſtructions are equally mixt with profit and pleaſure. Now if you obiect, that ſhee hath beene too ſlow in comming, ſeeing her GENTLEMAN ſo long ſince arrived; heare mine anſwer; and ſuſpend your Cenſure, by imputing this fault to our Engliſh Error. Where Venus is longer in trimming,

*ming, than* Mars *in training. Many proviſions were required by her, before the World were to be poſſeſſed of her. Much likewiſe expected from her, before the World had knowledge of her; this made her the longer to retire, that ſhee might profit the more in her returne. May you,* Gentlewomen, *bee the inſtance of it; ſo ſhall both the* Author *and his* labour *reioyce in it. To draw then to a Concluſion, leſt my* Portell *riſe too high for my* building; *as you are not to expect from her any guga-tyres, toyes, or trifles; love-ſented gloves, amorous potions, perfumed pictures, or love-ſicke pouders; ſo ſhee doubts not, but to finde in you an* Eare, *prompt to attention; a* Tongue, *cleare of invection; a* Spirit, *free from detraction: with an* Heart *apt to harbour affection.*

*Now for the* Volume, *I had purpoſely made it more portable, that it might become your more ſociable follower; had not my obſervation told mee, that albeit* amiableneſſe *conſiſt in a lovely feature, the* goodlineſſe *of a* Gentlewoman *reſts in her comely Stature. Beſides, this correſponded better with the Portraiture of the* ENGLISH GENTLEMAN, *her affianc'd Lover. For the* Margin, *I have not charg'd it with many Notes, leſt you ſhould neglect the* Garment, *by being taken too much with the* border. *Improve it to your beſt profite, and let* GOD *have the glorie of it.*

⁂

# An Abſtract or Summarie of all ſuch Principall points, Branches or Particulars, contayned in this Booke entituled,

## *The Engliſh Gentlewoman.*

### The prime Subjects whereof it treates.

*Apparell.*
*Behaviour.*
*Complement.*
*Decencie.*
*Eſtimation.*
*Fancie.*
*Gentilitie.*
*Honour.*

Motto's vpon every Subject.

### I. *Argument.* APPARELL.

*Comely not gaudy.*

THe *Neceſſitie* of *Apparell*; Of the *vſe* and *abuſe* of *Apparell*; Two meanes by which the *vſe* may be inverted to *abuſe*; That *Appeareth* most comely, which conferres on the *Wearer* moſt natiue beauty, and moſt honour on her *Countrey*.

2. *Argument.*

### 2. *Argument.* BEHAVIOVR.

B*Ehaviour* reflects on three particulars; How to *behave* her ſelfe in *Company*; How in *Privacy*; That *Behaviour* moſt approved, which is cleaneſt from *affection* freed.

*Loving modeſty, is a living beauty.*

### 3. *Argument.* COMPLEMENT.

C*Omplement* defined; how it may bee corrupted, how refined; wherein it may bee admitted as mainely Conſequent; wherein omitted as meerely impertinent; What *Complement* gives beſt *accompliſhment.*

*Civill Complement, my beſt accompliſhment.*

### 4. *Argument.* DECENCY.

D*Ecencie* recommended as requiſite in foure diſtinct Subjects; *Decency* the attractiveſt motive of *affection*; the ſmootheſt path that leades to *perfection.*

*Virgin-Decency, is Vertues Livery.*

### 5. *Argument.* ESTIMATION.

E*Stimation*, a *Gentlewomans* higheſt prize; how it may be diſcerned to be *reall*; how *Superficiall*; how it may bee impregnably preſerved; how irreparably loſt; The abſolute *end*, whereto it chiefely aſpires, and wherein it cheerefully reſts.

*My prize, is her owne praiſe.*

### 6. *Argument.* FANCIE.

*My Choice admits no Change.*

F*Ancy*, is to be with Deliberation grounded; with Conſtancy reteined; Wanton *Fancy* is a wandring *Frency*; How it may be checked, if too wilde; how cheered, if too coole; an attemperament of both.

### 7. *Argument.* GENTILITIE.

*Deſert crownes Diſcent.*

G*Entility*, is derived from our Anceſtors to us, but ſoone blanched if not revived by us; *Vertue* the beſt *Coat*; a ſhamefaſt redde the beſt colour to deblazon that *Coat*; *Gentility*, is not knowne by what wee weare, but what we *are*; There are native *Seedes* of goodneſſe ſowne in *generous* blood by lineall Succeſſion; How theſe may be ripened by inſtruction.

### 8. *Argument.* HONOVR.

*Honour is vertues Harbour.*

H*Onour* is *painted*, when it is not with vertue *poudred*; No cloath takes ſuch deepe tincture, as the cloath of *Honour*; Honourable perſonages ſhould be Preſidents of goodneſſe; *Vertue* or *Vice*, whether ſoever takes hold firſt, retaines a deeper impreſſion in *Honour*, than in any lower ſubject; That *Vertue* may receive the firſt impreſſion, by meanes of an in-bred Noble diſpoſition, ſeconded by helpes of Education; which reduc'd to habite, aſpires to perfection.

# A Compendious Table; wherein the Principall points contained in this Booke, are with no leſſe *Brevity* *than Perſpicuity*, *Propriety*, *than Facility couched.*

## APPARELL. Obſervat. 1.

OF *the neceſsity of* Apparell. Pag. 1.

*Primitive purity exempted vs from theſe neceſsities; Originall impurity ſubiected vs to theſe neceſsities.* pag. 4.

Apparell *keepes the body warme two wayes: firſt by keeping in the naturall heate: 2. By keeping out accidentall cold.* pag. 2.

*Theſe benefits are inverted by phantaſticke Faſhions late introduc'd: where attires are not made to keepe cold out, but to bring cold in.* pag. 4.

Of the Vſe of *Apparell.* pag. 5.

*To make this vſe good, Modeſty muſt bee our guide, Vertuous thoughts our guard; ſo ſhall Heaven be our goale.* ibid.

*A memorable inſtance of a Religious woman; expreſsing what Divine vſe ſhee made in the* eying *of her* Apparell. ibid.

# THE TABLE.

*The habite of the minde may be beſt diſcerned by the carriage of the body; the Diſpoſition of the body, by the habite.* Pag.6.

*The Conſtancy of the Heathen, in retayning their ancient Countrey faſhion; and immutably obſerving the habite of their owne Nation.* ibid.

*Habite is to be uſed as an Ornament of Decencie; without the leaſt border or Edging of Vanitie.* pag.8.

*Directions, how to diſpoſe the* Senſes; *and that* Reaſon *muſt keepe Centinell, leſt they become Senſuall.* ibid.

*The preciousneſſe of Time; whereof, a Moment is our portion; nor hath the Commandingſt Emperour a larger proportion.* pag.9.

*How contemptible a thing is Man, if he erect not his thoughts above man!* ibid.

Of the abuſe of *Apparell.* ibid.

*More time ſpent how to* abuſe *time, and corrupt licencious youth; then how to addreſſe employment to qualifie the diſtractions of the one, or to rectifie the diſtempers of the other.* pag.10.

*This illuſtrated by inſtances in three ſeverall places.* Citty, Court, *and* Countrey: *And accommodated, with Obſervations proper to every Subiect.* pag.11.

*The Taske of a vertuous Mirror, and a true* Lady of Honour, *expreſſed; and to all Ladies, as a Preſident of goodneſſe, zealouſly recommended.* pag.12.

*The life of a meere Libertine inſtanced and diſplayed:*

*played with a relation of thoſe deſperate Concluſions to which ſhe adheared.* ibid.

*How the uſe of* Apparell *may be inverted to abuſe: eyther by* Delicacy, *or* Superfluity. pag. 13.

*Reproofe touching* Apparell, *originally occaſioned from foure reſpects:*

1. Sumptuouſneſſe.– { *And that confirmed by*
2. Softneſſe. { *a memorable example.*
3. Strangeneſſe. { *And that reproveable*
4. Superfluouſneſſe.– { *in theſe 3. particulars.*

Variety.
Immenſity.
Vanity.

*All which are intervained with ſundry inſtances of various delight.* Pag. 14. & 15.

*A diſſwaſion from Delicacy of* Apparell, *by reflecting on the Embleme of humane frailty, the modell of our mortality. Which continuate Subiect is ſtored with a ſelect variety of divine and humane obſervations.* pag. 16. 17. 18. &c.

*Superfluity of* Apparell *condemned*; *the* Faſhionmongers *anſwered: clozing that Branch, with a devout Admonition from divine* BASILE *extracted, and uſefully applyed.* pag. 19. 20. 21. 22.

*That* Apparell *moſt comely, which conferres on the* wearer, *moſt native* beauty, *and moſt honour on her* Countrey. pag. 23.

Habit *is a* cuſtome; *yet it is our* cuſtome *to*

*change our* Habit. ibid.

*Each Countrey retaines a faſhion of her owne, ſave our owne.* ibid.

*Ours an extraction or confection of all, which makes us Ieered at by all.* ibid.

*Phantaſticke faſhions are no motives of affection to diſcreet Lovers.* pag. 24.

*Diſcretion will be more taken with* Modeſty, *than* Vanity; *and* Humility, *than* Vaine-glory. pag. 25.

*The* World *is our* Stage, *our* Life *an* Act; *The* Tyring-houſe, *where we beſtow'd ſuch care, coſt and curioſity, muſt be ſhut up, when our Night approacheth, and ſtrips us of theſe robes of our mortality. Without Vertue, all humane glory is a vading beauty.* ibid.

## BEHAVIOVR. *Obſervat.* 2.

Behaviour *reflects on three particulars.*

Action.
Affection. } Pag. 28.
Paſſion.

*Vertue is the life of* Action, action *the life of man.* ibid.

*In this Subiect ſome are employed (but remiſſely) to the purpoſe. Others are employed to no purpoſe. Others ſleepe out their mind in ſecurity. Others creepe and cringe into an Apiſh formality. None of theſe direct the bent of their actions, to the Ob-*

*iect of true Glory.* pag. 29.

*A womans honour is of higher eſteeme than to be thus diſvalued. Light occaſions are many times grounds of deepe aſperſions. Actions are to bee ſeaſoned with diſcretion, ſeconded by direction, ſtrengthened with inſtruction, leaſt too much raſhneſſe bring the undertaker to deſtruction.* ibid.

*A briefe Commemoration of divers noble women, who as they were honourable by deſcent, ſo were they memorable for deſert. Paralels to the beſt men for converſation, though weake in ſexe, nature and condition.* pag. 30.

*An exhortation to young Gentlewomen, to conforme themſelves to ſuch imitable patternes: concluding with that excellent inſtruction addreſſed by St.* HIEROM *to that holy Virgin* DEMETRIAS; *commending nothing ſo much unto her as induſtry, the better to inure her in the practiſe of Pietie.* pag. 31.

*Nothing requires more diſcretion than affection.* pag. 32.

*One can never truely love and not be wiſe: which directly oppoſeth* PLATO'*s opinion.* ibid.

*Nothing more impatient of delay than Love: Nothing of more different paſſion: with an exact relation of their diſtinct operation.* pag. 32. 33.

*Love is neither to be too ſubtilly coloured, nor too ſimply diſcovered. If too hot, the violence of it is beſt rebated by abſence; if too coole, it is to bee quickned with more frequent conference, and aſſiduate preſence.* pag. 34.

Paſſion *never workes more fearefull effects, then when it ſtreames from Iealouſie: verified by a tragicke Example in our owne Ile and time occurring, and to ſucceeding times ſurviving.* pag. 35. 36.

*Remedies to appeaſe anger, and every paſſionate diſtemper.* pag. 37.

*The diſcommodities which ariſe from Paſſion; the benefits which redound from attempering it.* pag. 38. 39.

An uſefull Exhortation, to this temperate Moderation. *Pag.* 40.

*How a* Gentlewoman *is to behave her ſelfe in* Company. pag. 41.

*Modeſtie and Mildneſſe hold ſweeteſt correſpondence in all ſocieties.* pag. 42.

*Chaſtity is an* incloſed Garden; *and by no licentious foote to be entred.* ibid.

*Other vices are diſcomfited by* fight, *Luſt onely defeated by flight.* pag. 43.

☞ Aug. *lib. de honeſtate mulieris.*

*We may be in* ſecurity, *ſo long as wee are ſequeſtred from* ſociety. ibid.

*We are to ſubiect* affection *to the ſoveraigntie of* reaſon. pag. 44.

*How a* Gentlewoman *is to behave her ſelfe in* Privacie. ibid.

*Patternes of ſingular devotion recommended to her imitation.* pag. 45. 46. 47.

*Meditation being a* Key *to open the* Morning, *a* locke *to cloſe the* Evening, *ſhould bee a Gentlewomans boſome companion.* pag. 48.

*Gentlewomen, without much reſervancie, are not* to frequent publike places of Society. Pag. 50.

Inſtances of ſuch, as being diſcreetly reſerved, accommodated their perſons to publike affaires, and became improoved by them. pag. 51. 52.

A iudicious recollection of ſuch who intend time, and ſuch who miſpend time: clozing with the relation of ſundry fearefull Examples, to deterre looſe livers from the like ſecureneſſe. pag. 53. 54.

That Behaviour moſt approved, which is cleareſt from affectation freed. pag. 55.

Vertues Habit and Behaviour is free and not affected; native and not traduced. pag. 57.

An accurate diſtinction or diiudication betwixt an enforced and unaffected Behaviour. ibid.

A Gentlewoman is ſo to behave her ſelfe, that too much curioſity taxe her not of pride, nor too much Maieſty of State. pag. 58.

## COMPLEMENT. Obſervat. 3.

Complement defined. Pag. 59.

With what conſtancy the Ancient retained their forme of Complement. Pag. 60.

Different garbes proper to diſtinct places. Pag. 61.

A diſtinction betwixt reall and formall Complement. ibid.

A deſerving commendation of ſundry Engliſh Ladies, in their unaffected way of Complement. pag. 62.

How Complement may bee corrupted. Pag. 63.

A deſcription of amorous poems, with a iuſt reproofe of their inforced Hyperbolees. Pag.64. 65.

The Complement uſed by ſome great ones, were but meere Canting among Beggars. pag.66.

How Complement may be refined. ibid.

Civility is the beſt and moſt refined Complement that may be. pag. 69.

Civility is never out of faſhion: ever deſerving admiration. pag 69.

It is Society that gives us, or takes from us our Security. pag. 67.

Wherein Complement may bee admitted, as mainely conſequent. pag.70.

The Court is the Beacon of the State; the Seate or Schoole of Complement. pag.71.

As Courtiers are Objects to many Eyes; ſo ſhould their Actions be Platformes to many Lives. Pag. 72.

Corrivalſhip in a light Curtezans love, hath deprived many a hopefull Gentleman of his deareſt life. ibid.

In Conteſts of love, it is hard to determine whether the Agent or Patient ſuffer more. Page, 73.

Wherein Complement may be omitted, as meerely impertinent. ibid.

Apiſh formaliſts, or Complementall actors diſeſteeme thoſe three principall faculties of the Vnder-

Vnderſtanding.
Diſcourſe.
Diſtinction.
Election.

*Singular Directions, how to acommodate them in all theſe.* Pag. 75.

*What* Complement *gives beſt* accompliſhment. page. 76.

*Senſuall Curtezans are their owne Furies.* pag. 77. 78.

*A* good Chriſtian *the compleateſt Courtier:* Vertue *the* Ornament, *which gives* Complement *the beſt* accompliſhment. page, 79.

### DECENCY. Obſervat. 4.

DEcency *recommended as requiſite, in foure diſtinct Subiects.*

GATE.
LOOKE.
SPEECH.
HABIT.

GATE. *It is no hard thing to gather the* diſpoſition *of our* heart, *by the* dimenſion *of our* Gate. Pag. 82.

*Though our* Feet *bee heere below, our* Faith *ſhould be above.* ibid.

*No* path *of pleaſure ſhould draw us from thoſe ioyes which laſt for ever.* ibid.

LOOKE. *A wanton* Eye *is the trueſt Evidence of a wandring*

*dring mind: Our* Eye *becomes the* ſence *of* ſorrow, *becauſe the* ſenſe *of* ſinne.

*An* Vncleane Eye *the* Meſſenger *of an* Vncleane heart. pag. 85.

*Diſtinct Obiects propoſed to* Eyes *diverſly affected.* pag. 85. 86

*By looking upward, the more we* looke, *we ſhall* like, *the longer we live, we ſhall love.* pag. 87.

SPEECH.

*Without* Speech *can no ſociety ſubſiſt.* pag. 88.

*Excellent rules for propriety of diſcourſe.* ibid.

*A deliberate apprehenſion begot by ſerious attention, is to goe ever before diſcourſe.* pag. 89.

*What Subiect ſuites beſt for a Gentlewomans diſcourſe.* ibid.

*A pleaſant anſwer of mellifluous* BERNARD, *applyed to all forward* Shee-church *diſcourſers.* pag. 90.

*Silence in a Woman, is a moving Rhetoricke.* ibid.

HABIT.

*There is nothing which moves us more to pride it in* ſinne, *than that which was firſt given us to cover our ſhame.* pag. 91.

*Sumptuouſneſſe of the* Habit *deſerves not ſo much reprehenſion, as Phantaſtickneſſe of the* Habit, *in reſpect of the forme or faſhion.* pag. 92.

Decency *is a civill* Gentlewomans *choyceſt livery, which ſets her forth before all embroidery.* ibid.

*Time is too precious to be made a* Pageant *or* Morrice *on.* ibid.

*A briefe but moſt uſefull application of thoſe foure*

*foure preceding Subiects.* Pag. 94.

Decency, *the attractiveſt motive of Affection.* ibid.

*Nothing convayes more affection to the heart, than* Decency *in the Obiect we affect.* ibid.

*In this age, the beſt ſhot to be diſcharg'd is a Taverne reckoning, the beſt Alarum carouſing, and the moſt abſolute March reeling.* ibid.

*No* Habit *ſo* decent, *as what is native and properly habituate.* pag. 95.

*Where* Vertue *is not directreſſe in our choyce, our inconſtant minds are ever prone to change.* pag. 96.

*Nothing ſhould give us* Content, *but what is* decent. ibid.

Decency *the ſmootheſt path that leades to* perfection. pag. 97.

*The onely way to be* Compleat, *is to be* decent. ibid.

*An adumbration of that* glory, *reſerved for thoſe that affect* Decency. pag. 98.

*A vertuous Exmplarie life crownes the Soule with eternall reſt.* ibid.

## ESTIMATION. *Obſervat.* 5.

Estimation, *a* Gentlewomans *higheſt prize.* pag. 101.

*The loſſe of* Eſtimation *makes the richeſt Merchant an irreparable Bankrupt.* ibid.

Fame, *the ſweeteſt flower that ever grew neare the border of* Time. pag. 102.

*A continuation of ſundry eminent perſonages; puiſſant in armes, continent in deſires; and abſolute Commanders of their owne affections.* Pag. 103. 104.

Greece *and* Rome *were no leſſe honoured for* PENELOPES *and* LUCRETIA'S *Conſtancie; than for* VLISSES *wiſedome, or* COLLATINES *loyalty.* ibid.

*Portion may woe a Wordling; Proportion a youthfull wanton; but it is vertue that wins the heart of diſcretion.* pag. 105.

*A ſelect improvement of our* Albion *Ladies.* pag. 106.

*How* Eſtimation *may be diſcerned to bee* reall. ibid.

*Inſtructions of ſingular uſe for Maides, Wives, and Widdowes; illuſtrated with proper inſtances in each kinde. The way to winne an Husband is not to woe him, but to be woo'd by him.* Pag. 106, 107, 108, 109, 110, 111, 112. &c.

*Mothers the fittingſt Nurſes of their owne children; ſeconded by examples in all ages.* Pag. 108. 109.

*A Miſtreſſe of a family many times taxed for her Handmaides delicacy: inſtanced and illuſtrated copiouſly.* pag. 113.

*The lives of the dying, conſiſt in the memory of the living.* ibid.

*How* Eſtimation *may bee diſcerned to be* ſuperficiall.

ficiall. pag. 114.

*Many deſire to appeare moſt to the eye, what they are leaſt in* heart. ibid.

*The firſt occaſion of kiſſing the lip: with a free reproofe of our late but too neare introduc'd cuſtome of kiſſing the cheeke; elegantly ſhadowed in a Sonnet.* pag. 114. 115.

*Diſcretion cannot approve of that for good, which ſelfe-opinion or ſingularity onely makes good.* ibid.

*Thoſe who dedicate themſelves to the ſervice of Vertue, preferre the* pith *before the* rinde, *ſubſtance before appearance.* pag. ibid.

*A Caution to wanton Women.* pag. 116.

*Sinnes may be without danger for a time, but never without feare.* ibid.

Superficiall *Complementors, are hypocriticall Courtiers.* ibid.

*Directions how to be gratious Courtiers in the higheſt Court.* pag. 117.

*How* Eſtimation *may be impregnably preſerved.* ibid.

*Of all arrowes, thoſe which are darted by the ſpirit of zeale, wound the enemy moſt, and procure the Archer beſt reſt: confirmed by ſundry notable examples.* pag. 118. 119.

*None can walke ſafely, that walkes not religiouſly.* ibid.

*A reflection upon the conſtancy and reſolution of Heathens, recommended to the imitation of Chriſtian women.* pag. 120.

*Vertue cannot exerciſe her owne ſtrength, nor expreſſe her owne worth without an Oppoſite.* pag. 121.

*An inſtance in a noble Lady.* ibid.

*A direction in the cloze.* pag. 122.

*How* Eſtimation *may be irreparably loſt.* ibid.

*The* * *Ivie while it is winding, decayes the* plant, *with which it is wreathing.* ibid.

* *Ilices hedera agiles hora conſciunt.*

*An inſtance of a Citie-Virago.* pag. 123.

*An uſe of this inſtance.* pag. 124.

*The abſolute* end, *whereunto* Eſtimation *aſpires, and wherein it cheerefully reſts.* Pag. 125.

*This confirmed by ſundry examples; and one moſt remarkeable of our owne.* Pag. 125, 126. 127.

*An application to theſe Ladies of our owne.* pag. 127. 128.

### FANCY. *Obſervat. 6.*

FAncy, *is to be with deliberation grounded.* pag. 129.

*The* Eye *is* Fancies *harbinger, but the heart is her harbour,* ibid.

*Directions for ſetling and diſpoſing our affection.* pag. 130.

*Loves purity is to be diſcuſſed, before it be entertained.* pag. 131.

*Not the* rinde *but the minde is Diſcretions* Adamant. Pag. 132.

*The miſery of* jealouſie *deblazoned and exemplified.* ibid.

*Singular reſolves for a Coniugall State.* Pag. 133, 134.

Fancy *is to be with conſtancy retained.* Page, 135.

*Two memorable Mottoes recommended.* ibid.

*The waywardneſſe of ſome women iuſtly reproved, and how that humour may be rectified.* pag. 136.

*The admirable puritie and efficacie of Love.* pag. 137.

*Memorable examples of Coniugall* Conſtancy *and* Continency. ibid.

*An exhortation tending to the imitation of ſuch famous Preſidents.* ibid.

*Wanton* Fancy *is a wandring* Frenzy. pag. 138.

*Wanton Love, ſeldome or never promiſeth good ſucceſſe.* ibid.

*The incendiaries or foments of this inordinate paſſion, to ſixe particulars reduced, all which are in one diſtich included.* pag. 139

*The Odious and inhumane effects in all ages derived from the violence of this* Wanton fancie, *or* Wandring frenzie. Pag. 140. 141.

*Soveraigne receipts to cure this deſperate maladie.* ibid.

*What kind of affection deſerves a Gentlewomans election.* pag. 142.

*How* Fancy *may be checked, if too* wilde; *con-*

*firmed by a Philoſophicall demonſtration or Phyſicall experiments* ibid.

*A pleaſant and pithy expoſtulation with* fancy. ibid.

*A diſſwaſion from too much credulity to the light proteſts of deceiving* fancy: *confirmed by a moderne example.* Pag. 143.

*A Gentlewoman may with more ſafety ſuſpect, than too raſhly affect.* ibid.

*A diſcreet reſolution upon tearmes of affection, ſeconded with the promiſe of an aſſured bleſsing.* pag. 144.

*The ſecret impreſsion, and paſsionate expreſsion of an unfortunate Lady in the relation of her miſery.* pag. 144. 145.

*It is not ſo hard to give comfortable counſell to the ſorrowfull, as to finde a fit ſeaſon when to give it.* ibid.

*Conſideration, a neceſſarie guide to affection.* } ibid.
*Repentance comes too late at Marriage-night.* }

*How* Fancy *may be cheered if too cold.* pag. 146.

*The incomparable honour of a* Virgin-condition. ibid.

*The hate of Inceſt with brute Beaſts.* pag. 147.

*The* Bird of Love, *the Embleme of a Lovers heart.* pag. 149.

*Moneyes are* inferiour pictures *to true Lovers.* ibid.

*The*

*The abſolute end of a coniugall State.* pag. 150.

*An attemperament of both theſe indiſpoſed* Fancies *before mentioned.* ibid.

*The difference betwixt a* wiſe *and* wilde *Love, conſiſts in this: the one ever deliberates before it love; the other loves before it deliberate.* Pag. 151.

*Neceſſarie Cautions for all* kind-hearted *Gentlewomen.* pag. 152.

*The like for all* coy *or* coole-affected *Gentlewomen.* pag. 153.

*A ſweet attemperament of both theſe humours: with an apt Emblem explained and properly applyed, to ſuch, as are with either of theſe humours diſtempered.* pag. 154. 155.

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## GENTILITY. *Obſervat.* 7.

Gentility, *is derived from our Anceſtors to us, but ſoone blanched, if not revived by us.* pag. 157.

*A perſwaſion to the imitation of our Anceſtors vertues.* pag. 158.

*There was nothing mortall about them but their bodies, and thoſe were too fraile* Cabonets *for ſuch rich* eminences *to lodge in: whereas, there is nothing but frailties about ours, for looſe and licentious love to lie in.* ibid.

*Thoſe* Odours *deſerve higheſt* honours, *that beautifie us living, and preſerve our memory dying.* ibid.

*To ſee a light Lady deſcending from a noble Family, is a Spectacle of more ſpreading infamy, than any Subiect of inferiour quality.* pag. 159.

Gentility, *is not to be meaſured by antiquity of time, but precedency in worth.* pag. 160.

*The reaſon why* generous deſcents *become ſo much corrupted; and vertuous Parents by vitious Children ſo frequently diſparaged.* ibid. & 161

*Mothers, the naturalleſt Nurſes: confirmed by precept, cuſtome, and example.* pag. ibid. * Supra pag. 108. 109.

*An effectuall perſwaſion to that duty.* ibid. & pag. 162.

Vertue *the beſt* Coat. pag. ibid.

*Heraldry proves* vertues Coat *to bee the beſt, becauſe deblazoned with leaſt charge.* ibid.

Vertue *is no admiring lover of ought that is below her.* pag. 162. 163.

*The miſery of this age, in ſumptuouſneſſe of attire.* pag. ibid

*The honour of Humility.* pag. 174

*A glorious reproovall of modeſt Matrons.* pag. 175.

*Sinnes prevention, is to prevent the Occaſion.* Pag. 176.

Gentlewomen *are to reflect more on their inward* worth, *than on their outward* weare. Pag. 176.

*It will not redound much to a* Gentlewomans *honour, to have obſerved the* faſhions *of the time, but with a diſcreet Contempt or civill neglect of* faſhion,

ſhion, *to have redeemed her time.* pag. 177.

*Living actions of true* Gentility, *happy Precurſors to the State of* Glory. ibid.

*There are* native ſeeds *of goodneſſe, ſowne in* generous bloods *by lineall ſucceſſion: variouſly inſtanced.* pag. ibid. & 178. 179.

*Thoſe who are with the choyceſt vertues endowed, become oft times, moſt traduced.* ibid. & 180.

*There is no one vertue which makes a* Gentlewoman *more gracious in the eye of her beholder,* than Modeſty, *the greateſt advancer of many ancient family* ibid.

“*To be high borne and baſely minded, is to in-*
“*graft baſtard ſlippes in a Noble ſtocke.* ibid.

*High and Heroicke vertues become great Houſes: confirmed by the reſolution of a noble Lady, in rejecting the powerfull ſolicitancy of a Senſuall Suiter.* ibid. and 181.

*Emulation of goodneſſe in great Perſons is honourable.* ibid.

*How theſe* native ſeeds *of* goodneſſe *may bee ripened by* inſtruction, pag. 182.

*No Tutreſſes fitter to perfect this excellent worke in* Gentlewomen, *than thoſe who were the ſecundarie inſtruments of their beeing: ſtrengthened by example and reaſon.* pag. 183.

*A ſelect Choice and recommendation of ſundry bookes of* inſtruction, *to the peruſall of our* Engliſh Gentlewoman. ibid.

*A briefe enumeration, ſerious diſcuſſion, and iudicious election, of ſundry ancient Fathers, with* other morall Authors. pag. 184.

Engliſh tranſlations, the lights of Ladies, but Dampes of Schollers. pag. 187.

Private Nurſeries, houſhold Academies. ibid.

The firſt inſtruction takes the deepeſt Impreſſion; with an uſefull application to every condition. pag. 188.

Neceſſarie directions highly conducing to the good report and repute of Maides and Matrons, ibid.

The moſt precious things have ever the moſt pernitious Keepers. Nothing more precious, than a Virgins honour; it were a ſhame for the Mother for any baſe lucre, to prove a treacherous Keeper. pag. 189.

The whole progreſſe of a Gentlewomans converſation ſhould be a continued line of direction: to which line he confines his obſervation. pag. 190.

## HONOVR. *Obſervat.* 8.

Promotion diſcovers what men be, but true Honour ſhewes what they ſhould be. pag. 191.

Honour is painted, when it is not with vertue poudred. pag. 192.

Morall Philoſophy, nor Chriſtian Theory, could ever hold that for deſerving greatneſſe, which had not neare relation to goodneſſe. ibid.

Their memory cannot live long, who make Authority a Sanctuary to wrong. pag. 193.

Vertue *defined, and by it true* Gentility *with the* honour *of an ancient family expreſſed*, pag. 194.

*An accurate connexion with a perſonall application of the preceeding Subiects, to all* Gentlewomen. pag. ibid. & 195.

*Be women never ſo eminent, they are but* painted Trunkes, *if vertue be not reſident.* pag. 196

*Vertue ſhould not onely be* reſident *but* preſident *over all their actions.* ibid.

*No Cloath takes ſuch deepe* tincture, *as the cloath of* Honour. ibid.

*No Pleaſure can be conſtant, unleſſe it afford inward content.* pag. 197.

*There is nothing aſperſeth a deeper ſtaine upon the Cloath of* Honour, *than too much attention unto Sycophants.* ibid.

*Soveraigne receipts againſt the poyſon of* flattery; *with a ſerious exhortation to the entertainement of humility, patience, conſtancy, and every generous vertue.* pag. ibid. & 198. 199.

“ *Violets though they grow low and neare the* “ *earth, ſmell ſweeteſt: and* Honour *appeares the fulleſt of beauty, when ſhe is humbleſt.* pag. 198.

Honour, *if truly grounded, can looke in the face of terrour, and never be amated.* ibid.

*She that makes* vertue *her* object, *cannot but make every Earthly thing her* Subject. ibid.

Honours *imprezza and Paſture.* ibid.

Honours *compleat armour, dreſſe, and portraiture.* Pag. 200

*HER Deſcription, with motives to her imitation.* ibid.

*A briefe but uſefull application.* pag. 201.

*Honourable Perſonages ſhould be* Preſidents *of goodneſſe.* Pag. ibid.

*LANDMARKES are uſually erected for direction of the Mariner, and Magiſtrates elected for inſtruction of the inferiour.* ibid.

*The world, a Maze of Miſery, a vale of vanity:*
*Man, a ſtory of calamity, a ſtatue of infelicitie.* } ibid.

*To be a* Lady of Honour, *is more than* titular. Pag. 202.

*Three eſpeciall Obiects, upon which Honourable perſonages are to reflect.*

*Charitie.*
*Chaſtitie.* } Pag. ibid.
*Humilitie.*

*A moſt accurate and ſerious diſcourſe on each particular Obiect.* Pag. 202. 203. 204

*The very laſt day to an honourable Chriſtian, is every dayes memoriall.* ibid.

*The actions of Noble Perſonages, like ſweet odors, diffuſe themſelves by imitation to their followers.* pag. 205.

*Thoſe that are followers of their* perſons, *will be followers likewiſe of their* lives. ibid.

*Their private family is a familiar Nurſery.* ibid.

*Foule enormities muſt admit of no Priviledges: Eminent Perſons are to bee their owne* Cenſors.

ibid.

*An excellent application, by way of Exhortation to all ſuch honourable Cenſors.* pag.205.206.

*Vertues are more permanent Monuments, than Statues, ſtiles, trophees, or oboliskes.* ibid.

Vertue *or* Vice, *whetherſoever takes hold firſt, retaines a deeper impreſſion in* honour, *than any lower Subiect.* ibid.

*In theſe, whom Nobility of bloud hath advanced, be ever ſome ſeeds or ſemblances of their Progenitors retained.* ibid.

*This confirmed by Philoſophicall reaſon and example; Preſident and Precept.* pag. 207

*Great mindes are many times ſicke of great maladies: how this by timely prevention may be ſeaſonably cured.* pag.208.

*The efficient cauſe, why* Vertue *or* Vice, *whetherſoever takes hold firſt, retaines a* deeper impreſſion *in* Honour, *than in any lower Subiect; illuſtrated by inſtance.* ibid.

*Firſt Motions have deepe impreſſions; firſt Notions firme retentions.* Pag. 209.

*The greateſt* profit *of Honourable perſonages, is to become* Proficients *in the practice of* vertue; *Their higheſt* delight, *to ſubdue their delights to the obedience of* reaſon, *for the love of* vertue. ibid.

*The Corruption of time hath introduc'd that deformity of faſhion, as it aſperſeth on our formall imitators much imputation.* ibid.

*Where* Youth *is initiated in affectation of State, it partakes in* age *of too much Pride.* ibid.

*The humour, temper, and danger of our* Tame-Beaſts, *or State-Paraſites.* pag. 210

*A reſervancy of State in Pace, face, & every Poſture, recommended by an inſinuating* Faune, *to a Phantaſticke Gallant.* ibid.

*Sycophancy the ruine of many a Noble family.* ibid.

*An election of honeſt and diſcreet followers.* ibid.

*Gentlewomens* lives, *as they are* lives *to themſelves, ſo ſhould they be* lights *unto others.* ibid.

*For* Popular honour, Vice *will but* varniſh *it*; *it is* Vertue *that will richly enammell it. Singular motives to Mortification.* ibid. pag. 211.

*That* Vertue *may receive the firſt* impreſſion, *by meanes of an in-bred noble* diſpoſition, *ſeconded by helpes of* Education. ibid.

*A pleaſant Epigram alluding to all humerous Ladies.* Marg. pag. 212.

*A Choice recollection and expreſſion of ſuch vertues as ſort and ſuit with the condition of our nobleſt Ladies: with Cautions to attemper them in all extreames: by an uſefull reflection upon all the Senſes; and thoſe Commanding* paſſions, *which domineere moſt over the Senſes.* pag. 212. 213.

*A ſingular Meditation for recollection of our affections.* pag. 214. 215.

Vice *throwes her aſperſions on no ſubiect, ſo much as on* Honour. pag. 215.

*A fruitfull application to all young Gentlewomen, for regulating their* diſpoſitions, *and how to make them true inheritrices of* Honour. pag.

pag. ibid. & 216.

Vertue *reduced to* habit, *aſpires to* perfection. pag. ibid.

*There is nothing under the heaven, that can ſatisfie a Soule created for heaven.* ibid.

*Exquiſite directions for* Virgins, Wives, *and* Widdowes. pag. ibid. & 217.

*We are to eſteeme no life ſweeter, than when every day improves us and makes us better.* ibid.

*A divine Contemplation, reflecting upon our mutabilitie on Earth, our immortality in Heaven.* pag. 218.

*A Revew of our Ladies Court and Citty ſolace.* ibid.

*Recreations run in a Maze, while they lay their* Scene *of* Mirth *on Earth.* ibid.

*A Twofold conſideration full of ſweet and ſelect conſolation.* ibid. & 219.

*How happy many Eminent Perſonages had beene, had they never beene taken with this* Shadow *of happineſſe.* ibid. & 219.

*No paſſage to the Temple of* * Honour, *but through the Temple of* Vertue. ibid.

*If* Gentlewomen *deſire to be great, let it be their height of ambition to* aſpire to honour *in the* Court of vertue. ibid.

*What a brave* Saliquor State *ſhall* Gentlewomen *enioy, when* vigilancy, *becomes* Warden *of their* Cinque Ports. pag. 220.

*Perſeverance, the Crowne of goodneſſe.* ibid.

*A conſtant reſolution, the Diadem of a Chriſtian*

*in*

HONOR virtutis præmium, VIRTVS honoris pretium.

*in her diſſolution.* pag. 221.

*A* Character, *entituled*; A Gentlewoman; *wherein ſuch an One is deſcribed, whoſe* deſert *anſweres her* deſcent; *whoſe actions truely ennoble her ſelfe: with a briefe touch or revew of all his* Obſervations; *Which are ſhowne to be Obiects of her love, improvements of her life.*

THE

# THE ENGLISH Gentlevvoman.

## Argument.

*The* Neceſſity *of* Apparell; *Of the* Vſe *and* Abuſe *of* Apparell; *Two meanes by which the* Vſe *may be inuerted to* Abuſe; *That* Apparell *moſt comely, which conſerres on the* Wearer *moſt natiue* beauty, *and moſt honour on her Countrey.*

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HAD ADAM neuer committed *ſinne*, he had neuer needed *figge-leaues* to couer his *ſhame*. Sin made him flye to the groue for ſhelter, and ſhame compelled him to play the artleſſe Tayler, and through meere *neceſſity* to make him a Couer. Well enough was he before that time attyred, albeit naked: and

*Obſeruat.* 1. The neceſſity of *Apparel*.

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ſo happily ſtated, as we are to imagine, that ignorance kept him not from the knowledge of his nakedneſſe, but that his Originall purity freed him from theſe neceſſities. But no ſooner was the forbidden fruit taſted, then poore *Adam* became tainted, his nakedneſſe diſcouered; ſo as now for honour of modeſty, he muſt of *neceſſity* betake himſelfe to that *ſcience*, whereto (being *free* till that time) he was neuer *bound Apprentice*. His inhibited taſte made him ſenſible (and therein more miſerable) of what before he felt not. No diſtemperature of cold or heat could before that time annoy him. Now his failing in performing what he ought, brings him to a feeling of that he neuer knew. Now tender *Eue*, whoſe temperate repoſe miniſtred her all content in a ſweet and cheerefull Arbour, with all the varieties and delicacies of nature, feeles a ſhaking & ſhiuering in her ioynts: Such a ſtrange diſtemper hath the taſt of an Apple wrought in her. Shee muſt fit her ſelfe then to endure that with patience, which ſhe procur'd to her ſelfe and ſecond ſelfe, through diſobedience; and put on what before ſhe needed not, a Vaile to couer her Nakedneſſe, and ſubiect her ſelfe to theſe Neceſſities. It is true, that *Cloathing* keeps the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the Ayre. All Creatures enter the world ſheelded and ſhrouded, ſaue onely poore man, who enters liſts naked. Tender and delicate hee is by nature; more ſubiect to preiudice by diſtemper, than any other Creature. Now to fence himſelfe againſt all occurrents, and the better to endure all intemperate violence, the Diuine Prouidence hath accommodated it ſelfe to his *Neceſſity*, from the very firſt entrance of his *infancy*: yet were it fit, when hee reflects vpon himſelfe thus decked and attired, to recal

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to minde the prime occaſion of theſe *Neceſſities.* So equally tempered was the Ayre where he firſt breathed; ſo farre from the diſtemper of heat or cold freed; with ſuch variety of all delights ſtored; as then in all happineſſe he ſeem'd to be ſtated: but preſently after his fall, began theſe to faile. That ſoyle, which before was naturally fruitfull, became wilde without manuring: Thoſe Riuers, which before were purely reliſhing and delighitng, became muddy, brackiſh, and diſtaſting: Yea, that Ayre, which before was euer ſweetly and temperately breathing, became vnſeaſonably ſcorching or freezing. *Neceſſity* then hath prouided for *Adam* and his Collapſed poſterity a Coat, to ſhroud them from the inclemency of all ſeaſons. And whence came this *neceſſity*, but from ſinne? To glory then in theſe *neceſſities*, is to glory in ſinne. Which were, as if ſome graue Capitall offender, hauing committed high Treaſon againſt his Soueraigne, ſhould, notwithſtanding, out of a Princely Clemency be pardoned; yet with this condition, that hee ſhould weare a Cord or Halter about his necke during his life, to put him in remembrance of his diſloyalty and treaſon. In which Badge, this frontleſſe Traytor ſhould pride himſelfe more, than if it were ſome ancient Creſt of honour. Reflect then vpon the originall ſource of your ſorrow, *Eue*, ye daughters of *Eue*. Ambition prompt her to ſin, ſin brought her to ſhame, ſhame to her ſhroud. Meere *neceſſity* compelled her to weare what before ſhe knew not, and to prouide her ſelfe of that which before ſhe needed not. How is it then, that theſe ragges of ſinne, theſe robes of ſhame, ſhould make you idolize your ſelues? How is it, that yee conuert that which was ordained for *neceſſity*, to feed the light-flaming fuell of licentious liberty? Was *Apparell* firſt intended for keeping in naturall heat, and

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keeping out accidentall cold? How comes it then that you weare theſe thinne Cobweb attires, which can neither preſerue heat, nor repell cold? Of what an incurable cold would theſe Butterfly-habits poſſeſſe the wearer, were pride ſenſible of her ſelfe? Sure, theſe attires were not made to keepe cold out, but to bring cold in. No *neceſſity*, but meere vanity, introduced theſe Pye-coloured fopperies amongſt vs. Vnuaile many of our light Curtezans, whoſe brothell practice hath reft them of the ornament of a woman, and you will finde a ſtrange Metamorphoſis; *Venus armata* turn'd to *Venus calua*. We ſay there is no good congruity in a proud heart and a beggers purſe. Why ſhould we then pride our ſelues in that which diſplayes our beggery? Before wee had cloathes, we wanted nothing; hauing cloathes, we ſtand in need of all things. Primitiue purity exempted vs from theſe *neceſſities*; Originall impurity ſubiected vs to theſe *neceſſities*. Cold wee grew in Charity, cold in euery Chriſtian duty; garments then ſtood wee in need of, to ſhroud vs againſt the tempeſt of a benummed Conſcience. Theſe habits then, it appeares, were ordained, at firſt, for *neceſſity* to ſhield vs: Vanity had not then ſet inuention on worke, nor the age ſent her Phantaſtickes abroad to trafficke with forraine faſhions. Winter made choyce of his garment to fit the ſeaſon; ſo did Summer, without an affected ſingularity, fit him to a ſeaſonable faſhion. They ſtood not much either vpon colour or curious border; temperate heat they deſired to retaine, intemperate, to repell; cold to keepe out, naturall warmth to keepe in. This was that, ancient times intended; this was all that they affected. *Neceſſity* enforced them to doe what they did; otherwiſe, I am perſwaded, they had not beene, to this day, made. Thoſe then that eſteeme more of

*Apparell*, how gorgeous ſoeuer, than of a worke of *Neceſſity*, detract from their owne glory, to ſute themſelues in ſtuffes of vanity.

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The vſe of *Apparell.*

THere is nothing in its owne nature ſo abſolutely good, but it may be corrupted; what was at firſt intended for ſome good *Vſe*, if peruerted, declines into ſome apparant *Abuſe*. Now *Gentlewomen*, (for to you I direct this diſcourſe) would you obſerue the right *vſe*, and diuert in no particular from the Ordinance of *Apparell*; Modeſty muſt be your guide, vertuous thoughts your guard, ſo ſhall heauen bee your goale. When the Roman Princes, in their Conqueſts, or triumphant honours, were with acclamations and vollies of ſalutes receiued, by the generall applauſe of the people extolled, and in their triumphall *Eber* or Chayre of eſtate ſeated; there ſtood alwayes one behind them in their Throne, to pull them by the ſleeue with this Memoriall; *Remember thou art mortall.* A more vſefull Memoriall you cannot haue, than theſe Robes you weare, of your owne frailty, nor a more effectuall motiue to humility. Had not ſinne worne you out of Gods fauour, and reft you of your natiue ſplendour, you had neuer worne theſe habits, ſignals of your diſhonour. I commend her for the good vſe which ſhe made of her *Apparell*, who neuer dyed her garment, but ſhee watred it with a teare, remembring what *neceſſities* her ambitious thoughts had brought her to: for by aſpiring to know more than ſhee did, ſhe became depriued of that excellent beauty which ſhe had. Patternes likewiſe of modeſty you may be, and herein ſingularly vſefull by your examples, vnto others of your ſexe. Nor can you poſſibly expreſſe it better, then in obſeruing that diuine precept, by lear-

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ning how to *array your ſelues in comely apparell, with ſhamefaſtneſſe and modeſty, not with broided haire, or gold, or pearles, or coſtly apparell: But, as becommeth women that profeſſe the feare of God. For euen after this manner in time paſt did the holy women, which truſted in God, tire themſelues.* Here is a preſcript forme by way of direction, for your habit. Choicer ornaments you cannot haue to adorne you; nor any faſhion that will better ſeeme you. Where you walke, you may enioy your ſelues freed from light eyes, gazing and admiring vanity: your very *habit* is your *Teſtate* to witneſſe for you: looſe thoughts neſtle not in your boſome, nor doe wandring diſtractions ſurpriſe your breaſt: you haue learned to your higheſt ſolace, euen in euery motion, action, poſture, geſture, to obſerue modeſty, as an ornament to honour. For, ſeeing that the very habit of the minde may bee beſt diſcerned and diſcouered by the ſtate or carriage of the body, the diſpoſition of the body by the habit; to auoyd ſcandall, and retaine that Chriſtian opinion which euery one ought to preſerue, wee are to make choyce of that attire, which conferres moſt ſeeming grauity on vs. This the very Heathen, whoſe beſt direction was morality, were carefull of: for in the *vſe* of *Apparell*, they retained ſuch conſtant courſe, as they held it the greateſt blemiſh they could aſperſe vpon their Nation, to introduce any new or exoticke faſhion, either to effeminate the diſpoſitions of their people, or to derogate from the honour of their memorable predeceſſours; whoſe modell was their direction in habit, and all other obſeruable cuſtomes. What a ſimple, honeſt Ruſticity our Anceſtors retained in their weare, might bee eaſily diſcerned, if wee ſhould make recourſe to one of their ancient Wardrobes; where antiquity may preſcribe for many ages, and conſtancy ſecond what antiquity had

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had introduc'd. Yea, ſo obſeruant were former times of thoſe faſhions which preceding ages had recommended to them, as they held it ominous to innouate or bring in any new forme, euen in matters of indifferency. When *Darius* had altered the faſhion of his Sword, which vſed to be Perſian, into the forme of the Macedonian (in the yeere immediately before he fought with *Alexander*) the Chaldees or Sooth-ſayers prophecied, that into what faſhion as *Darius* had altered his Sword, time would reduce his State; and that the Perſian glory was drawing towards her laſt period, by ſubiecting her ſelfe to the Soueraignty of Macedon. Which prediction was ſoone confirmed by the next yeeres Conqueſt. But tell me, ye curious Dames, who hold it a derogation to your honour, to entertaine ought that is vulgar; whereto were Cloathes firſt ordained, but to couer that nakedneſſe which ſinne brought, and to skreene that ſhame which the effect of ſinne firſt wrought? The *vſe* of *Apparell* is not to dignifie the wearer, or adde more beauty to the Creature. Sure I am, that a iudicious eye, who meaſures dignity by deſert, ſcornes to preferre the *Caſe* before the *Inſtrument*, the *Rinde* before the *Pith*. Thoſe who are worthy to be your Iudges, will determine your worth by what there is in you, not by what you weare on you. Let May-games and Morrices beautifie themſelues with Anticke dreſſings, to captiuate the vulgar eye; your breeding hath beene better, your iudgements clearer, your obſeruations wiſer, than to ſtoope to ſuch baſe Lures. Our life conſiſts in the perfection or temperate infuſion of naturall or radicall humour, or in the conſeruation of naturall heat: to preſerue this, to increaſe that, Nature hath prouided meanes inward and outward. To inuert the *vſe*, is to peruert the *Ordinance* it ſelfe: So *vſe* the outward, that

you

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you darken not the inward ; ſo diſpoſe of the inward, that it may rectifie the outward. Reflect on antiquity, yet no farther than may ſuit with the decency of the age wherein you liue. I am not ignorant, how many faſhions formerly vſed, would in this age deſerue rather deriſion than approuement. And that the infancy of the world had many ſhapes, as then but onely in their *Embrio* or rather Conception, which ſucceeding times, accommodated by more exquiſite artiſts, brought afterwards to perfection. *Vſe* your habit as an ornament of decency ; let it not haue the leaſt Edging of vanity. Many Eyes are fixed on you, ſundry motiues of imitation are deriued from you. Send not out one fruitleſſe ſigh for any phantaſticke faſhion which you ſee : they cannot be ſighes of compaſſion, that are ſent meerely out for faſhion. Sigh rather that your Country ſhould labour of ſo vaine a birth, as to preferre forraine inuentions before the ornament of a *Maiden Ile*, conſtant modeſty. Spend not a fruitleſſe houre in an vnprofitable garniſh of corruption : *Vſe* theſe outward dreſſings as if you did not *vſe* them : Let them be rather your *ſcorne* than your *pride*; your *contempt* than *content*. Be thoſe curious Caſes of mortality decked or dawbed with neuer ſo much adulterate beauty, they cannot conferre vpon themſelues one beameling of laſting glory. Looke vpon thoſe poore *baſes* of frailty, your *feet*, what a *tinkling* they make, to partake of a laſciuious meeting in priuacy : Eye thoſe *riſing mounts*, your *diſplayed breaſts*, with what ſhameleſſe art they wooe the ſhamefaſte paſſenger : View thoſe *wandring Lamps*, how they roue abroad, as if they would flye out of their Lodges, and ſpheere themſelues in ſome amorous Orbe. Call them home, leſt *Dinah*-like they loſe themſelues by ſtraying, impeach their honour by wandring,

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wandring, bring themſelues woe by their laſciuious wooing. Affect no faſhion that may beget in your generous boſomes a light thought; Contemne that faſhion which detracts from the natiue beauty of the feature, or which brings it to that admiration of the Creature, as it makes it forgetfull of the Creator. O how contemptible a thing is man (the word may reflect equally vpon either ſexe) if he erect not his thoughts aboue man! What a poore *vſe* makes that miſerable creature of his being here, who beſtowes ſo much time in the *Tyring houſe*, as hee forgets what part he is to play on the Stage? O conſider the preciouſneſſe of time! it is all that may bee properly ſaid ours. Neither can we terme that portion of time which we call *ours*, yeares, or dayes, or houres. A moment is our portion, and the Commandingſt Emperour hath no larger proportion. Of which moment, whatſoeuer is paſt, is not now: and whatſoeuer is to come, is not yet. Eye then your Houre-glaſſe, vye in teares with graines of ſand. Beſtow not this little ſcantling, this moment ſhorter than nothing, in too curiouſly attiring of vanity, but in meditating of your owne frailty, and redeeming the time you haue loſt in ſecurity. As *Apparell* was ordained for *neceſſity*; *vſe* it with Chriſtian ciuility. In obſeruing this, you make the *vſe* good, which ſhall hereafter redound to your greater gaine.

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The *Abuſe* of *Apparell*.

O But the miſery and leuity of this age is ſuch, as that becomes generally leaſt affected, which adornes vs moſt; that valued moſt, which beſeemes vs leaſt. Time was indeed, and may that time once re-ſhine vpon vs, when the onely flower to be loued of women, was a natiue red, which was ſhamefaſt-

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neſſe. The face knew not then what painting was, whoſe adulterate *ſhape* takes now acquaintance from the *Shop*. Then were ſuch women matter of ſcandall to Chriſtian eyes, which vſed painting their skinne, powdring their hayre, darting their eye. Our Commerce with forraine Nations was not for faſhions, feathers, and follies. There was diſtinction in our attires; differences of ranks and qualities; a ciuill obſeruance of decent habits; which conferred no leſſe glory on our Ile at home, than victorious mannagements by the proweſſe of our Inhabitants, did abroad. If we reflect on them, wee muſt of neceſſity bluſh at our ſelues: ſeeing, what wee haue receiued for *vſe*, we haue conuerted to *abuſe*. That diſtinction which decency found out for habits virile and feminine, what commixture hath it found in latter times? What neare reſemblance and relation hath womans to mans: ſuting their light feminine skirts with manlike doublets? *Semiramis*, that victorious Princeſſe, commanded all to weare *Tyres* vpon their heads, and to put vpon them womans apparell without diſtinction, that ſhee might reigne ſecurely without exception: Thus the comely habit of modeſty became a pretended vaile to an vſurped Soueraignty. But theſe ſucceeding times haue tyred our women with tyres; tranſlating them to a plume of Feathers. Faſhion is now euer vnder ſaile: the Inuention euer teeming; Phantaſticke Wits euer breeding. More time ſpent how to *abuſe* time, and corrupt licentious youth, than how to addreſſe employment for the one, or to rectifie the diſtempers of the other. Take a ſuruey of all degrees, and tell me what vniformity you finde in this particular. And to make inſtance in three ſeuerall places (for to theſe all others may haue proper relation) take a more preciſe and punctuall peruſall of *City*,

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*Court*, and *Countrey*, and returne me a briefe of your Suruey. In the *firſt*, you ſhall finde many graue Matrons, modeſt Maids, deuout Widdowes; but are theſe all? No; with theſe you ſhall finde a ſtrangely mixt generation. Some affecting nothing more than what is moſt nouell and phantaſticke; Others enuying what they diſdainfully ſee in others, which faſhion rather than they will miſſe, they will not ſticke to ſet their honour at ſale: All, or moſt, true *Biantines*, carrying all their wealth about them. For the *ſecond*, you ſhall find, amongſt many other plants of promiſing growth and excellent proficience, ſundry ſweet-ſented ſprigs of *Cynnamon*, whoſe rinde is worth all the body. No diſcourſe can relliſh their formall palate, but faſhion; if *Eues* Kirtle ſhould be now ſhowne them, how they would geere their Grandam? For the *laſt*, though it be long ere they creepe into forme, hauing once attain'd it, they can take vpon them as vnbeſeeming a State in a Countrey Pew, as if they were Ladies for that yeare, and had beene bred in the Art of mincing ſince their childhood. But what are theſe, but ſuch, whoſe expence of time is ſcarcely valued? Sacrificing more houres to their Looking-glaſſe, than they reſerue minutes to lament their defects. Such, whoſe vertuous thoughts neuer harbour the leaſt conceit that may betray their honour, or depraue thoſe more noble parts wherewith they are indowed; ſcorne to drowne their *better part* in theſe dregs of ſenſuality. Vertue is their attendant, Honour their obiect, all inferiour delights their loweſt ſubiects. Day by day haue theſe their taske impoſed, that the poyſon of ſloath may be better auoyded: No day paſſeth without a line, no action without a limit: obſeruing the courſe of that vertuous Mirror, of whom it is ſaid:

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*In diſtinct houres ſhe did diuide the day,*
*To walke, to worke, to meditate, and pray.*

Much different from this pious reſolution, was that Libertines impious concluſion, who held that none could bee frequently deuout in prayer, and faſhionably decent in attire. Shee beſtowed too much time on her *Glaſſe*, to reſerue any for her Lampe. Pride had exiled her zeale; delicacy of habit, ſanctity of heart. Her day might be eaſily diuided: Shee beſtowed the forenoone on her skinne, the afternoone on a Play, clozing her Euening Lecture with a recre ſupper: and this was her Chriſtian Taske. Miſerable is the condition of that Creature, who, ſo her skin be ſleake, cares not if her ſoule be rough. So her outward habit be pure and without blemiſh, values little her inward garniſh. Such an one hath made a firme Contract with vanity, clozing her contemptuous age with a fearefull Cataſtrophe. Thus farre haue we diſcourſed of the effect or *abuſe* it ſelfe, wee are now to treat of thoſe two ſources, from whence theſe *abuſes* properly ariſe; to wit, *Delicacy* in being more curious in our Choyce of *Apparell* than *neceſſity* or *decency* doth require; ſecondly, *Superfluity*, in ſtoring more variety and change of rayments than either nature needs, or reaſon would admit, were ſhee not tranſported with a ſenſuall affection, by giuing way to what vnbounded appetite requires.

How the *vſe* of *Apparell* may be inuerted to *abuſe*.

IN the ſearch of any Minerall, we are firſt to digge for the veine: and in the curing of any maleuolent effect, we are duely and ſeriouſly to inquire the producing cauſe, that by ſtopping the Spring or ſource, wee may ſtay the violence of the ſtreame. We are then to inſiſt of thoſe two precedent means, by

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by which the *vſe* may bee inuerted to *abuſe*; and that which of it ſelfe is approueable, if obſerued with decency, becomes iuſtly reprehenſible by corrupting ſo neceſſary and conſequent an *vſe*, either by *delicacy*, which weakens and effeminates the *ſpirit*, or by *Superſluity*, which euer darkens the beameling of *reaſon* with the Cloud of *ſenſe*.

Reproofe touching *Apparell* may bee occaſioned from foure reſpects:

Firſt, when any one weareth *Apparell* aboue their degree, exceeding their eſtate in precious attire. Whence it is that *Gregory* ſaith; there be ſome who are of opinion, that the weare of precious or ſumptuous *Apparell* is no ſinne: Which if it were no fault, the diuine Word would neuer haue ſo punctually expreſſed, nor hiſtorically related, how the *Rich man*, who was tormented in hell, was cloathed with Purple and Silke. Whence we may note, that touching the matter or ſubiect of attire, humane curioſity auaileth highly. The firſt ſtuffe or ſubſtance of our garments, was very meane; to wit, Skinne with Wooll. Whence it is we read, that God made *Adam* and his wife *Coats of Skinnes*, that is, of the Skinnes of dead beaſts. Afterwards (ſee the gradation of this vanity deriued from humane ſingularity) they came to *Pure Wooll*, becauſe it was lighter than Skinnes. After that to *rindes of trees*, to wit, *Flax*. After that to the *dung and ordure of Wormes*, to wit, *Silke*. Laſtly, to *Gold and Siluer, and precious Stones*. Which preciouſneſſe of attire highly diſpleaſeth God. For inſtance whereof (which the very Pagans themſelues obſerued) we read that the very firſt among the *Romans*, who euer wore *Purple*, was ſtrucke with a Thunder-bolt, and ſo dyed ſuddenly, for a terror and mirror to all ſucceeding times, that none ſhould attempt to lift himſelfe proudly againſt

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God in precious attire.

The ſecond point reprehenſible is, *Softneſſe* or *Delicacy* of *Apparell*: Soft Cloathes introduce ſoft mindes. Delicacy in the *habit*, begets an *effeminacy* in the *heart*. *Iohn Baptiſt*, who was ſanctified in his mothers wombe, wore ſharpe and rough garments. Whence wee are taught, that the true ſeruant of God is not to weare garments for beauty or delight, but to couer his nakedneſſe; not for State or Curioſity, but neceſſity and conuenience. Chriſt ſaith in his Goſpell, *They that are clad in ſoft rayments, are in Kings houſes.* Whence appeareth a maine difference betwixt the ſeruants of Chriſt and of this world. The ſeruants of this world ſeeke delight, honour, and pleaſure in their attire: whereas the ſeruants of Chriſt ſo highly value the garment of innocence, as they loath to ſtaine it with outward vanities. It is their honour to *put on* Chriſt Ieſus; other robes you may rob them of, and giue them occaſion to ioy in your purchaſe.

The third thing reproueable is, *forraine Faſhions*: When we deſire nothing more than to bring in ſome Outlandiſh habit different from our owne; in which reſpect (ſo Apiſhly-anticke is man) it becomes more affected than our owne. Againſt ſuch the Lord threatneth, *I will viſit the Princes and the Kings children, and all ſuch as are cloathed with ſtrange Apparell.* Which *ſtrange Apparell* is after diuers faſhions and inuentions, wholly vnknowne to our Anceſtors. Which may appeare ſufficiently to ſuch, who within this 30, or 40, or 60 yeares neuer ſaw ſuch cutting, caruing, nor indenting as they now ſee.

*Zephan.1.*

The fourth thing reproueable is, *Superfluity of Apparell*, expreſſed in theſe three particulars: firſt, in thoſe who haue diuers changes and ſuits of Cloaths;

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who had rather haue their garments eaten by moaths, than they ſhould couer the poore members of Chriſt. The naked cry, the needy cry, and ſhreekingly complaine vnto vs, how they miſerably labour and languiſh of hunger and cold. What auailes it them that wee haue ſuch changes of rayments neatly plaited and folded; rather than wee will ſupply them, they muſt be ſtarued? How doe ſuch rich Moath-wormes obſerue the Doctrine of Chriſt, when he ſaith in his Goſpell; *Hee that hath two Coats let him giue one to him that hath none?*

Secondly, wee are to conſider the *Superfluity* of ſuch who will haue long garments, purpoſely to ſeeme greater: yet, which of theſe can adde one cubit to his ſtature? This puts me in remembrance of a conceited ſtory which I haue ſometimes heard, of a diminutiue Gentleman, who demanding of his Tayler, what yards of Sattin would make him a Suite, being anſwered farre ſhort in number of what he expected: with great indignation replied, “ Such an one of the *Guard* to my knowledge had “ thrice as much for a Suite, and I will ſecond him. Which his Tayler with ſmall importunacy condeſcended to, making a *Gargantua's Suite* for this *Ounce of mans fleſh*, reſeruing to himſelfe a large portion of ſhreads, purpoſely to forme a fitter proportion for his *Ganimede* ſhape.

The third *Superfluity* ariſeth from their vanity, who take delight in wearing great ſleeues, miſhapen Elephantine bodies, traines ſweeping the earth, with huge poakes to ſhroud their phantaſticke heads, as if they had committed ſome egregious fact which deſerued that cenſure: for in the Eaſterne Countreyes it hath beene vſually obſerued, that ſuch light Women as had diſtained their honour, or laid a publike imputation on their name, by conſenting to any libidinous act, were to haue their heads ſow'd vp in a poake, to proclaime their ſhame, and publiſh to the world the quality of their ſinne.

Delicacy of *Apparell.*

NOw to inſiſt more punctually on that effeminatour both of youth and age, *Delicacy of Apparell*; I would haue our Daughters of *Albion*, reflect vpon themſelues, thoſe poore ſhells of corruption: what a trimming and tricking they beſtow on their brittle houſes. *Petrarchs* aduice was, that we ſhould not be afraid though our out-houſes, theſe ſtructures of our bodies, were ſhaken, ſo our ſoules, the gueſts of our bodies, fared well. Whereas contrariwiſe, theſe, whoſe onely care is to delude the outward appearance with a ſeeming faire, ſo they may preſerue the varniſh, diſualue the foundation. O may this folly be a ſtranger to our Nation! To allay which fury, attemper which frenzy, I hold no receit more ſoueraigne than to enter into a ſerious meditation of your frailty. As firſt to conſider, what you were before your birth; ſecondly, what from your birth to your death; laſtly, what after death. If you reflect vpon the firſt, you ſhall finde that you haue beene, what before you were not, afterwards were what now you are not, firſt made of vile matter (ſee the Embleme of humane nature) wrapped in a poore skinne, nouriſhed in an obſcure place, your Coate the ſecond skinne, till you came to a ſight of the Sunne, which you entertained with a ſhreek, implying your originall ſinne. Thus attired, thus adorned came you to vs; what makes you then ſo vnmindfull of that poore caſe wherein you came among vs? Hath beauty, popular applauſe, youthfull heate, or wealth taken from you the knowledge of your ſelues? Deriue your pedigree, and bluſh at your match-

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matchleſſe folly, that pride ſhould ſo highly magnifie it ſelfe in duſt, or glory moſt in that which brings with it the moſt ſhame. Why doe you walke with ſuch haughty necks? why doe you extoll your ſelues ſo highly in theſe Tabernacles of earth? Attend and conſider; you were but vilde corrupted ſeede at the firſt; and now fuller of pollution than at the firſt. Entring the world with a ſhreeke to expreſſe your enſuing ſhame, you became afterwards expoſed to the miſeries of this life and to ſinne, in the end wormes and wormes meat ſhall you be in the graue. Why then are you proud, ye duſty ſhrines, yee earthen veſſels; ſeeing your conception was impurity, birth miſery, life penalty, death extremity? Why doe ye embelliſh and adorne your fleſh with ſuch port and grace, which within ſome few dayes wormes will deuoure in the graue? Meane time you neglect the incomparable beauty of your ſoules. For with what ornaments doe ye adorne them? With what ſweet odors or ſpirituall graces doe ye perfume them? With what choyce Flowers of piety and deuotion doe ye trim them? What Habits doe ye prepare for them, when they muſt bee preſented before him who gaue them? How is it that ye ſo diſeſteeme the ſoule, preferring the fleſh before her? For the Miſtreſſe to play the Handmaid, the Handmaid the Miſtreſſe, is a great abuſe. There can be no ſucceſſe in that family, where the houſhold is mannaged ſo diſorderly. O reſtraine your affections, limit your deſires, beare an equall hand to the better part! The Building cannot ſtand vnleſſe you remoue the rubbiſh from the foundation. The Soule in the body is like a Queene in her Palace. If you would then haue this little Common-wealth within you to flouriſh, you muſt with timely prouidence ſuppreſſe all factious and turbulent moleſters of her peace: your paſ-

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ſions, eſpecially thoſe of vaine-glory, muſt bee reſtrained; motiues to humility cheriſhed; chaſt thoughts embraced; all deuious and wandring Cogitations excluded; that the ſoule may peaceably enioy her ſelfe, and in her Palace liue ſecured. Whereto if you obiect, that this is an hard leſſon; you cannot deſpiſe the world nor hate the fleſh; tell mee where are all thoſe louers of the world, cheriſhers of the fleſh, which not long ſince were among vs? Nothing now remaineth of them but duſt and wormes. Conſider diligently (for this conſideration will be a Counterpoize to all vaine-glory) what they now are, and what they haue beene. Women they were as you are: they haue eat, drunke, laughed, ſpent their dayes in iollity, and now in a moment gone downe to hell. Here their fleſh is apportioned to wormes, there their ſoules appointed to hell fire: till ſuch time as being gathered together to that vnhappy ſociety, they ſhall be rowled in eternall burnings, as they were before partakers with them in their vices. For one puniſhment afflicteth, whom one loue of ſinne affecteth. Tell mee, what profiteth them their vaine-glory, ſhort ioy, worldly power, pleaſure of the fleſh, euill got wealth, a great family, and concupiſcence ariſing carnally? Where now is their laughter? Where their ieſts? Where their boaſting? Where their arrogance? From ſo great ioy, how great heauineſſe? After ſuch ſmall pleaſure, how great vnhappineſſe? From ſo great ioy they are now fallen into great wretchedneſſe, grieuous calamity, vnſufferable torments. What hath befallen them, may befall you: being Earth of Earth, ſlime of ſlime: Of Earth you are, of Earth you liue, and to Earth you ſhall returne. Take this with you for an infallible poſition in theſe your Cottages of Corruption: If you follow the fleſh, you ſhall be puniſhed in the fleſh: if you be delighted in the fleſh, you ſhall be tormented in the fleſh: for by how much more your fleſh is cockered in this world with all *delicacy*; by ſo much more ſhall your ſoules bee tormented in hell eternally. If you ſeeke curious and delicate rayments, for the beauty and brauery of your rayments ſhall the moath bee laid vnder you, and your Couering ſhall bee Wormes. And this ſhall ſuffice to haue beene ſpoken touching *Delicacy of Apparell*: we are now to deſcend briefly to the ſecond branch, *Superfluity*: whereof we intend to diſcourſe with that breuity, as the neceſſity of the Subiect, whereof wee treat, ſhall require, and the generality of this ſpreading malady may enforce.

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Superfluity of *Apparell*.

DIuine is that ſaying, and well worthy your retention: The couetous perſon before he gaine loſeth himſelfe, and before hee take ought is taken himſelfe. He is no leſſe wanting to himſelfe in that which hee hath, than in that which hee hath not. Hee findes that hee loſt not, poſſeſſeth that hee owes not, detaines that he ought not, and hates to reſtore what hee iniuriouſly enioyes. So vnbounded is the affection, or rather ſo depraued is the auaritious mans inclination, as hee cannot containe his deſires within bounds, nor enter parley with reaſon, hauing once ſlaued his *better part* to the ſoueraignty of a ſeruile affection. This may appeare euen in this one particular. Food and rayment are a Chriſtians riches: wherein he vſeth that moderation, as hee makes that Apoſtolicall rule his Chriſtian direction: *Hauing food and rayment, I haue learned in all things to be contented.* But how miſerably is this golden rule inuerted, by our ſenſuall worldling? Competency muſt neither be their Cater in the one, nor Conue-

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niency their Tayler in the other. Their Table muſt labour of variety of diſhes, and their Wardrobe of exchange of raiments. No reaſon more probable than this of their naked inſides, which ſtand in need of theſe *ſuperfluous* additaments. What myriads of indiſpoſed houres conſume theſe in beautifying rotten tombes! How curious they are in ſuiting their bodies, how remiſſe in perferring their ſoules ſuit to their Maker! How much they are diſquieted in their choyce, how much perplexed in their change, how irreſolute what they ſhall weare, how forgetfull of what they were! This edging ſuits not, that pirle ſorts not, this dreſſing likes not: off it muſt after all be fitted, and with a new Exchange, leſſe ſeemely, but more gaudy ſuited. The faſhion that was in prime requeſt but yeſterday, how it begins to diſrelliſh the wearer, as if it had loſt the beauty by vnſeaſonable weather; thus is faſhion fallen into a quotidian Feuer: See our compleateſt *Faſhionmongers*, how much they tyre themſelues with their attiring, how they trouble themſelues with their trimming! It ſeemes wonderfull to me, that they are not wholly cruſhed, with that onerous burthen with which they are preſſed. What a ſhop of guga nifles hang vpon one backe? Here the remainder of a greater worke, the reliques of an ancient Mannor conuerted to a pearle Chaine. There the moity of an ill-huſbanded demaine reduced to a Carknet. Long traines muſt ſweepe away long acres: the Epidemicall vanity of this age doth exact it; and ſhee is held leaſt worthy affecting, that doth leaſt affect it. What; ſayes my delicate Madam; “Is it for one of my “ranke or deſcent to affect what is vulgar? how “then ſhould I become popular? I confeſſe, we are “all compoſed of one *Earth*, yet is there to bee pre“ſuppoſed a difference in our *birth*. Were it fitting

that

Apparel.

“ that I ſhould fall off, either from that *delicacy* “ which is generally approued, or that *variety* which “ is by our more generous formaliſts applauded? “ What auailes a mighty fortune to a miſerable diſ- “ poſer? Or braue meanes, where a baſe mind is the “ diſpenſer? *Apparell* muſt be with *delicacy* ſorted, “ *variety* ſuited, or the dignity of the perſon, be it “ neuer ſo conſpicuous, will be obſcured. Admit, “ variety be meere *ſuperfluity*, at worſt it is but the “ ages *vanity*: which is ſuch an vniuerſall malady, as “ it pleads exemption without farther apology. Whereto I anſwer; it is true, the age labours of this diſeaſe: where the eye becomes a determiner of our worth, by the outward habit which wee weare: It reflects not on what is in vs, but what is on vs. She is not to be accounted a Court viſitant, who reſtraines her ſelfe either in her choyce of *delicacy*, or *variety* of habit. What then? Shall a vitious or effeminate age depraue your iudgement? Or a corrupt time depriue you of iudgement? No; you haue more abſolute perfections within you, than to be blemiſhed with theſe imperfections which you too frequently carry about you. The more you diſplay your pye-coloured flagge of vanity; the more Lures you throw out of looſeſt liberty; the more foments you vſe of ſoule-ſoyling *delicacy*; the deeper Lodging you beſpeake your ſelues in the Lake of eternall miſery. To ſuch I onely ſpeake, who, ſo they may furniſh themſelues of a dainty artiſt, to teach them how to *dye* well, make it the leaſt of their care how to *liue* well. Theſe who loue to dye their *haire*, but neuer change the dye of their corrupted *heart*; Theſe will not ſticke with frontleſſe impudence to boulſter their depraued liberty. They may be, without controule, diſpenſers and diſpoſers of their owne. This *variety* and *delicacy* wherein they expreſſe

them-

Baſil.

themſelues by an eſpeciall marke of diſtinction from others, they deriue it from the affluence of their owne fortunes, and not from others : which being ſo iuſtly enioyed, and without iniury, admits no exception in all probability. Whereto I reply, with the words of a Diuine Father, “Art not thou, “whoſoere thou bee, a Robber, who haſt receiued “goods as a Steward or diſpenſer ; and entitleſt thy “ſelfe the impropriator or owner ? for what faire “glozes or pretences, ſoeuer, thou makeſt for thy “ſelfe, to gild thy ſhame, or mince thy ſinne, it is “the bread of the needy, which thou with-holdeſt; “the Coat of the naked which in thy Cheſt thou “ſtoreſt ; the ſhooes of the barefoot, which with “thee lye rotting ; the coyne of the begger, which “with thee lyes moulding. Away then with theſe *Superfluous* dreſſings ; you ſee daily obiects of your charity, bring out your wardrobe, and cloath the naked. That which you ſo prodigally ſpent vpon your ſelues, conuert it to the more glorious *attiring* of your naked ſoules. See that your *Kings daughter* be all glorious within, that the *King of Kings* may take pleaſure in her. Let not ſo precious an Image be defaced, ſo ſpecious a Virgin defiled, ſo glorious a Creature diſhonoured. Inſtead of *Delicacy*, decke your ſelues Modeſtly ; inſtead of *Superfluity*, out of your variety communicate freely to others neceſſity. We are now to deſcend briefly to the *laſt branch* of this *firſt Obſeruation*, declaring, how, That *Apparell* is moſt comely, which conferres on the *Wearer* moſt natiue *beauty*, and moſt honour on her *Countrey*.

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That *Apparel* moſt comely, which con-

AS that is euer held moſt *generous* which is leaſt *affected*, moſt *genuine* which is leaſt *forced* ; ſo there is nothing which confers more true glory on vs, then in diſplaying our owne Countries garbe by that we weare vpon vs. The Crowe in the fable was ſharply taxed for her borrowed feathers: The *fable*, though it ſpoke of a *Crowe*, the *Morall* pointed at a *man*. *Habit* (we ſay) is a *Cuſtome*; why ſhould it be our *cuſtome* to change our *Habit*? With what conſtancy ſome other Nations obſerue their natiue attyre, Hiſtories both ancient and moderne will ſufficiently informe vs. Nothing is held more contemptible with them, than apiſhly to imitate foraign faſhions: Preſcription is their Tayler, antiquity their Tutor. Amongſt the ancient Heathen, euen their very habit diſtinguiſh'd Widdowes from Matrons, Matrons from Virgins. So as not onely ſexes, ſtates, conditions, yeeres, but euen linages, races, and families were remarkeably diſcouered. We vſually obſerue ſuch a faſhion to be *French*, ſuch an one *Spaniſh*, another *Italian*, this *Dutch*, that *Poland*. Meane time where is the *Engliſh*? ſurely, ſome precious Elixir extracted out of all theſe. She will neither relye on her own inuētion, nor compoſe her ſelfe to the faſhion of any one particular Nation, but make her ſelfe an Epitomized confection of all. Thus becomes ſhe not only a ſtranger to others, but to her ſelfe. It were to be wiſhed, that as our Countrey is iealous of her owne inuention in contriuing, ſo ſhee were no leſſe cautelous in her choice of wearing. *Gregory* the great thought that *Angles* did neerely ſymphonize with *Angels*, not ſo much in letter, as in fauour and feature: Were it not pitty that theſe ſhould darken their beauty with vailes of deformity? Truth is, there is nothing which conferres more natiue beauty on the *wearer*, than to be leaſt affectiue in whatſoeuer ſhe ſhall weare, Shee aſperſeth a great blemiſh on her better part, who tyes her ſelfe to that formality,

**Apparel.**

ſerres on the *Wearer* moſt natiue *beauty*, and moſt honour on her *Countrey*.

APPAREL.

lity, as ſhe dare not put off the leaſt trifle that ſhee weares, nor put on ought more than ſhee weares, leſt ſhe ſhould loſe the opinion of Compleat. There is a natiue modeſty euen in attire as well as geſture, which better becomes, and would more fully accompliſh her, if *faſhion* were not ſuch a *pearle* in her eye, as it keepes her from the ſight of her owne vanity. I confeſſe, light heads will bee eaſily taken with ſuch toyes: yea, I haue ſometimes obſerued a phantaſticke dreſſing ſtrike an amorous inconſiderate Gooſeling ſooner into a paſſionate *ah me*, with a careleſſe loue-ſicke wreathing of his enfolded armes, than ſome other more attractiue obiect could euer doe. But what is the purchaſe of one of theſe *Greek-wits* worth? what benefit can a yong *Gentlewoman* reap in enioying him, who ſcarcely euer enioy'd himſelfe? Meanes he may haue, but ſo meanely are they ſeconded by inward abilities, as his ſtate ſeemes fitter to mannage him, than hee to marſhall it. A long Locke he has got, and the art to frizle it; a Ring in a ſtring, and the tricke to handle it: for his diſcourſe, to giue him his true Character, his ſilence approues him better; for his wit, hee may laugh at a conceit, and his conceit ne're the wiſer; for his other parts, diſclaiming his ſubſtance, I appeale to his picture. Now, *Gentlewoman*, tell me, doe you trim your ſelfe vp for this *Popiniay*? Would you haue the *foole* to weare you, after ſo many *follies* haue outworne you? Let modeſty ſuit you, that a diſcreeter mate may chuſe you. Be it your prime honour to make ciuility your director. This will incomparably more grace you, than any phantaſticke attire, which, though it beget admiration, it clozeth alwayes with deriſion. You cannot poſſibly detract more from the renowne of your Country, where you receiued birth and education, than by too hot a queſt or purſuit after afer Outlandiſh faſhions. Play not the *Dotterell*, in this too apiſh and ſeruile *Imitation*; let other Countries admire your Conſtancy and Ciuility: while they reflect both on what you weare, and what you are. Be it your glory to improue your Countryes fame. Many eyes are fixed on you, and many hearts will be taken with you, if they behold thoſe two Ornaments, *Modeſty*, and *Humility*, euer attending you: Diſcretion will be more taken and enamoured with theſe, than toyes and feathers. There is nothing ſo rough but may be poliſhed; nor ought ſo outwardly faire but may be diſfigured. Whereas the beauty of theſe two cannot by adulterate Art be more graced, by the aged furrowes of time become defaced, or by any outward Occurrent impaired. There are many beauteous and ſumptuous *Caſes*, whoſe *Inſtruments* are out of tune. Theſe may pleaſe the *eye*, but they neither lend nor leaue a ſweet accent in the *Eare*. May-buds of fading beauty; Fruits which commonly *fall* before they be *ripe*, and tender ſmall ſweetneſſe to them that *reape*. Theſe Baths of voluptuous delights, chaſte feet diſdaine to approach. Vertue muſt either be ſuited with Conſorts like her ſelfe, or they muſt giue her leaue ſolely to enioy her ſelfe. Be you *Maids of honour* to this maiden Princeſſe. Conſecrate your day to vertuous actions, your night to vſefull recollections. Thinke how this *World* is your *Stage*, your *Life* an *Act*. The *Tiring-houſe*, where you beſtow'd ſuch care, coſt and curioſity, muſt be ſhut vp, when your *Night* approacheth. Prepare Oyle for your virgin Lamps; marriage robes for your chaſte ſoules; that aduancing the honour of your Countrey here on Earth, in your tranſlation from hence, you may find a Counteey in heauen.

# THE ENGLISH Gentlevvoman.

Argument.

Behauiour *reflects on three particulars*; *How to* behaue *her ſelfe in* Company; *How in* priuacy: *That* Behauiour *moſt approued, which is cleareſt from* affectation *freed.*

## BEHAVIOVR.

*Obſeruat.2.*

Behauior being an apt cōpoſure of the body in arguments of *diſcourſe* and *Action*, expreſſeth euery perſon in ſo faire a Character, that if his breſt were tranſparant, hee could not be diſplayed fuller. Albeit, ſome loue to become ſo eſtranged or retired rather from the eye of the world, as they haue made it their higheſt art and abſoluteſt ayme, to ſhrowde themſelues from the conceit or diſcuſſion of man: by entring couenant or contract with *Diſſimulation*, to appeare leaſt to the *eye*, what they are moſt in *heart*. Of this ſtampe was *Tiberius*, who gloried in nothing ſo much (neither indeede had hee many demeriting parts to glory in) as in cunningly cloaking his foule purpoſes with faire pretences, going inuiſible, and deluding his Subiects anxious reſolutions with a ſeeming good. Sometimes imminency of danger begetting an apprehenſion of feare, will produce this effect: whence it was, that *Agrippina* in *Tacitus* knowing her life to be attempted by *Nero*, knew well that her onely remedy was to take no notice of the treaſon. Neither is it rare to finde a ſtaide looke, and a ſtaid thought in one and the ſame ſubiect. But for as much as this is held the ſeldomeſt erring *Index*, euer expreſſing innocent thoughts the beſt, and diſcouering diſloyall thoughts the ſooneſt, we are to proceed to ſuch particulars as the Subiect principally reflects on: which are three; *Action*, *Affection*, *Paſſion*: whereon we purpoſe ſo to inſiſt, as what deſerues approuement in each of theſe particulars, may be by our Nobly diſpoſed *Gentlewomen* cheerefully entertained, carefully retained, and to the improuement of their *Fame*, the choiceſt *Odour*, chiefeſt *honour* of true Nobility, employed.

*Behauiour* reflects on three particulars.

ACTION.

Vertue is the life of *action*, *action* the life of man: without the former, all *actions* are fruitleſſe: without the latter, all our dayes are vſeleſſe. Now in this one ſubiect, it is ſtrange to obſerue what diuerſity of *actiue* diſpoſitions wee ſhall finde. Some are employed to the purpoſe, but they are ſo remiſſe in their employment, as they loſe the benefit of it.

**Behavior**

Others are imployed to no purpoſe, making a paſſing of time a meere paſtime, comming as farre ſhort of one vſefull *action* at their death, as they were incapable of it at their birth. Others ſleepe out their time in careleſſe ſecurity: ſaluting the morning with a ſacrifice to their Glaſſe; the Noone with a luſcious repaſt; the Afternoone with a Play or a Pallet repoſe; the Euening with a wanton conſort, accoutred with a reere-banket, to belull the abuſed ſoule with the ſleepe of an inceſſant ſurfet. Others haue crept into ſuch an Apiſh formality; as they cannot for a world diſcourſe of ought without ſome mimicke geſture or other, which, ſeeme it neuer ſo complete to them, appeares ridiculous to the beholder. This was *Sempronia's* error, for which ſhe was generally taxed, before euer her honour was publikely tainted. What a tinkling you ſhall obſerue ſome to make with their feet, as if they were forthwith to dance a Morrice? They are euer in motion like *Puppets*, but in *actions* of goodneſſe meere *Punies*. Their *pace* is a *Pauin* in the ſtreet; their *looke* a *Lure* to a laſciuious attempt; They expreſſe nothing by their geſture worthy the *image* they beare. Beſides, who is he, whoſe iudgement will not taxe theſe of lightneſſe, by theſe light and vnciuill appearances? A womans honour is of higher eſteeme, than to be thus diſ-valued. Light occaſions are many times grounds of deepe aſperſions. Actions are to be ſeaſoned with diſcretion, ſeconded by direction, ſtrengthened with inſtruction, leſt too much raſhneſſe bring the vndertaker to deſtruction. In the Maze or Labyrinth of this life, many be our cares, mighty be our feares, ſtrong our aſſailants, weake our aſſiſtants, vnleſſe we haue that *brazen wall* within vs to fortifie vs againſt all occurrents. O then, let not the leaſt *action* betray you to your enemy, for you

haue

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haue many ; within you, for they are dangerous, becauſe domeſticall ; without you, for they are ſtrangers, and therefore doubtfull ! Let your *Actions* be your applauſiueſt *Actors* ; The Scene of your life is ſhort, ſo liue that your noble *actions* may preſerue your memory long. It was *Seneca's* counſell to his deare friend *Lucilius*, that whenſoeuer he went about to doe any thing, hee ſhould imagine *Cato*, or *Scipio*, or ſome other worthy *Roman* to bee in preſence. To ſecond his aduice, which may conferre on your glorious *actions* eternall praiſe, ſet alwayes before your eyes, as an imitable mirror, ſome good woman or other, before whom you may liue, as if ſhe ey'd you, ſhe view'd you. You may finde women, though weake in ſexe and condition, yet parallels to men, for charity, chaſtity, piety, purity, and vertuous conuerſation. Reuiſit thoſe ancient families of *Rome*, and you ſhall finde thoſe famous Matrons, *Octauia*, *Portia*, *Cæcilia*, *Cornelia*, make a Pagan State ſeeme morally Chriſtian. Nor were *Nicoſtrata*, mother to *Euander*, *Corinna*, *Sappho*, women leſſe famous for Learning, than the other for blameleſſe liuing. Neither haue our moderne times leſſe flouriſhed with feminine worthies, as might be illuſtrated with ſundry eminent inſtances, if I would reflect vpon this Subiect : but this hath beene the Theame of ſundry Panegyrick Poems, which makes me more ſparing in it : Onely in your behalfe, and to your honour, let me retort their Criticke Cenſure, who draw from the very *Etymon* of your name an occaſion of error.

Women *are* woe *to* men ; *No, they're the* way,
*To bring them homeward when they run aſtray.*

In a word, conforme your ſelues to ſuch *patternes* as are imitable ; imitate them in all ſuch *actions* as are laudable ; So liue, that none may haue occaſion to ſpeake euilly of you, if they ſpeake truly. The memory of *Dorcas* liueth ſtill; *Shee was full of good workes and almes which ſhee did.* Yea, euen the very *Coats* and *Garments* which ſhee made, while ſhe was liuing, were ſhowne the Apoſtle as arguments of her induſtry, memorials of her piety. Hence it was that Saint *Ierome*, that excellent patterne of holy Diſcipline, ſerious profeſſor of Diuine Doctrine, counſelleth the holy Virgin *Demetrias* to eſchew idleneſſe: “Exhorting her withall, that hauing done her “prayers, ſhee ſhould take in hand wooll and weauing, after the commendable example of *Dorcas*, “that by ſuch change or variety of workes, the day “might ſeeme leſſe tedious, and the aſſaults of Satan “leſſe grieuous: concluding his deuout Exhortation, with this definite poſition. “I ſpeake generally, no “rayment, ornament, or habit whatſoeuer, ſhall “ſeeme precious in Chriſts ſight, but that which “thou makeſt thy ſelfe, either for thine owne peculiar vſe, or example of other Virgins, or to giue vnto thy Grand-mother, or thy Mother, no, though “thou diſtribute all thy goods vnto the poore. See how ſtrictly this holy Father proceeds with his religious Daughter! Yet was this *Demetrias*, to whom he addreſſed this his exhortation, a Noble Lady; not one, whom pouerty did enforce to *actions* of ſuch neceſſity: but one honourably deſcended, richly endowed, powerfully friended. Let this Lady be your Patterne, her *action* your direction, her obedience your inſtruction, that you may ſhare with her in a peacefull diſſolution. Entertaine no time without ſome deuout taske: reflect vpon the Nobleneſſe of your deſcent, ennoble it with excellence of deſert.

*For you muſt know true honour is not wonne,*
*Vntill ſome honourable deed be done.*

**BEHAVIOR**

Waſte not prodigally the precious Lampe of your life without ſome vertuous *action* that may purchaſe loue. Your time is leſſe than a minute in reſpect of eternity, employ that minute ſo, as it may eternize your memory. Let this bee your higheſt taske; to promote the honour of your Maker, eſteeming all things elſe a ſlauiſh and ſeruile labour.

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**AFFECTION.**

THere is nothing which requires more diſcretion, than how to *behaue* or carry our ſelues while we are enthralled to *affection*. The Louer is euer blinded (ſaith wiſe *Plato*) with *affection* towards his beloued. *Reaſon* is laid aſleepe, while *Senſe* becomes the maſter Wooer. Whence came that vſuall ſaying, *One cannot loue and be wiſe*. But I wholly oppoſe my ſelfe to their aſſertion, who ſeeme thus farre tranſported with the ſenſuall opinion of *affection*. My Tenet is, *One cannot truely loue, and not be wiſe*. It is a Beldam frenzy and no fancy, which giues way to fury, and admits not reaſon to haue ſoueraignty. Yet in this Subiect, *Gentlewomen*, is your temper beſt tryed, your diſcretion moſt required, and your Patience, oft-times, moſt exerciſed. Looke therefore how you plant it, leſt you bootleſly repent it, when it is miſplaced.

It is moſt certaine, there is nothing more impatient of delay than loue, nor no wound more incurable while we liue. There is no exemption, all haue a taſte of this Potion, though it haue ſeuerall degrees of operation.

*Looke all about you; who ſo young that loues not?*
*Or who ſo old, a comely feature moues not?*

Yet what different paſſions ariſe from one and the ſelfe-ſame Subiect? Heere, *Gentlewomen*, you ſhall ſee ſome of your Sexe ſo ſurprized with *affection*, as it

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it burſts out into violent extremes; their diſcourſe is ſemi-breu'd with ſighes, their talke with teares; they walke deſperately forlorne, making Launds and deſolate Groues their diſconſolate Conſorts. Their eyes are eſtrang'd from ſleepe, their weakened appetite from repaſt, their wearied limbs from repoſe. Melancholly is their ſole melody; They haue made a Contract with griefe, till griefe bring them to their graue. And theſe poore wenches are much to be pittied, becauſe their owne tender hearts brought them to this exigent: hauing either ſet their *affections*, where they thought verily they might bee requited and were not, or elſe where they receiued like ſeeming tender of *affection*, but afterwards reiected, what they wiſhed to effect they could not. So as, in time, if continuance of abſence reduce them not to a better temper, they fall into a poore *Maudlins* diſtemper, by giuing raines to paſſion, till it eſtrange them from the ſoueraignty of reaſon. Whereas others you ſhall ſee, though not ſuch kind ſoules, nor halfe ſo paſſionate, yet more diſcreet in their Choyce, and in the paſſages of loue more temperate. Theſe will not deigne to caſt a looſe looke vpon their beloued: but ſtand ſo punctually vpon their termes, as if they ſtood indifferent for their choyce, albeit conſtantly reſolued neuer to admit of any change. Theſe ſcorne to paint out their paſſions in plaints, or vtter their thoughts in ſighes, or ſhed one diſpaſſionate teare for an incompaſſionate Louer. Their Experience hath taught them better Notions: they wil ſeemingly fly to make them follow, and ſo take them by whom they are moſt taken. They can play with the flame, and neuer cinge their wings; looke loue in the face, and preſerue their eyes; conuerſe where they take delight, and colour their *affection* with a ſeeming diſdaine. Theſe are they who

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can walke in the Clouds to their intimateſt friends: make their eyes ſtrangers to their hearts, and conclude; nothing more fooliſh than Loue, if diſcouered; nothing more wiſe, if artfully ſhadowed. But I neither approue the *violence* of the former, nor *indifference* of the latter. The one interlayeth *affection* with too much paſſion, the other with too much diſſimulation. Theſe were well to bee ſo allayed or attempered, as neither too much eagerneſſe taxe the diſcretion, nor too much remiſneſſe argue cooleneſſe of *affection*. For the former, I muſt tell them they giue great aduantage to an inſulting Louer, to' entertaine Loue with ſuch vehement ardour: it fares with theſe, as with hot *duelliſts*, who fight themſelues out of breath, and ſo ſubiect their relenting *force* to the command of a better tempered enemy. For the latter, they hold conſtantly that poſition in arguments of *Loue*, as well as in other actions of their *life*; She knowes not how to *liue*, nor how to *loue*, that knowes not how to diſſemble. I muſt tell theſe, *Diſſimulation* ſorts not well with *affection*: Louers ſeldome read Loues Pollitickꝭ. Let them appeare what they are with that diſcreet temper, as they may deſerue the embraces of a Noble Louer. In briefe, let ſuch as are too hot in the queſt of their deſires, attemperate that heat with intermiſſions: ſuch violence is beſt rebated by abſence. Contrariwiſe, ſuch as are too coole, let them quicken that eaſineſſe with their more frequent conference, and aſſiduate preſence.

PASSION

VVHat a furious and inconſiderate thing is *Woman*, when Paſſion diſtempers her? how much is her *Behauiour* altered, as if *Iocaſta* were now to be perſonated? True it is, ſome with a bite

of

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of their lip, can ſuppreſſe an intended reuenge : and like dangerous Politicians, pleaſingly entertaine time with one they mortally hate, till oportunity vſher reuenge, which they can act with as much hoſtility, as if that very moment were the Actor of their iniury. But this *Paſſion* neuer workes more tragicke or fearefull effects, than when it ſtreames from Iealouſie or Competition in the Subiect where they loue. Whereof wee haue variety of inſtances euen in our owne Iland, to omit *Italy*, which is a very Theatre of Tragicke Concluſions in this kinde. It is not long ſince we had one matchleſſe Preſident of this ſtampe. " It ſometimes pleaſed a young *Gen-*
" *tlewoman*, whoſe fortunes had ſwell'd her high, to
" ſettle her affection on a *Gentleman* of deſeruing
" parts, which he entertained with a generous re-
" quitall : nothing was omitted that might any way
" increaſe this reſpect, or ſecond the height of their
" ioyes. Continuall reſort and frequent made them
" inſeparably one : No day ſo pleaſing, as when they
" were together ; No houre ſo tedious as when they
" were aſunder. But how ſhort is that moment of
" vading happineſſe, which hath in it a relliſh of
" lightneſſe, and is not grounded on eſſentiall good-
" neſſe ! Long had they not thus liued, and ſociably
" loued, but the *Gentlewoman* conceiued ſome pri-
" uate ſuſpicion, that her ſelfe was not ſole ſoue-
" raigneſſe of his heart, but that another was become
" ſharer in his loue. Neither was this Competitrice,
" whom ſhee ſuſpected, any other than her owne at-
" tendant, whoſe Caskets ſhee ſecretly opened,
" where ſhe found a Ring of eſpeciall note, which
" ſhee had formerly beſtowed on him. This confir-
" med her Conceit, changed her reall loue into
" mortall hate ; which ſhee ſeconded with this tra-
" gicke act: Inuiting him one day to a Summer Ar-

“bour, where in former times they were vſually
“wont to repoſe, amidſt of an amorous diſcourſe,
“ſhe caſually fixt her eye vpon three *Lennets*, one
“whereof picking ſome priuet leaues purpoſely to
“build her neaſt, flew away, while the two which
“remained, louingly billed one with another: which
“ſhe intentiuely obſeruing, vſed theſe words; *How*
“*tenderly and intimately doe thoſe poore ſooles mate it?*
“*Were it not pitty they ſhould euer be diuided?* Which
“words ſhe had no ſooner vttered, then the *Shee-Lennet*
“flew away, and left the Male alone, till another
“returned: with whom the *Hee-Lennet* billed,
“and amorouſly wooed as hee had done before.
“Which ſhee more ſeriouſly eying, *O*, quoth ſhee,
“*How light theſe males are in their affection! This may*
“*ſeeme to you an eaſie error, but were I Iudge of Birds, it*
“*ſhould receiue due cenſure. Why Lady* (replyed hee)
“*Theſe poore Birds doe but according to their kinde. Yea,*
“*but what doe ye kind men then, who ingage your loues,*
“*intereſt your ſelues, empawne your ſoules to bee conſtant*
“*where you profeſſe loue, and performe nothing leſſe than*
“*what you profeſſe moſt.* Nor would her long intended
“reuenge admit more liberty to her tongue; for
“with a paſſionate enterbreath ſhee clozed this
“ſpeech with a fatall ſtabbe: leauing ſo much time
“to her vnfortunate and diſaſterous Louer, as to diſcouer
“to one of that ſorrowfull family the ground
“of her hate, the occaſion of his fall, which haſtned
“on the dolefull Scene of her Tragedy. Now to allay or abate theſe paſſionate furies, there is no better meanes than to enter parley with reaſon; to chaſtiſe all ſuch innouating motions as diſquiet the inward repoſe of the mind; to vſe the helpe of ſuch wholeſome inſtructions, as may attemper the heat of thoſe indiſpoſed and inordinate paſſions. Anger, being an inflammation of blood about the heart, is ſuch a fury,

ry, as to giue way to it, is to diſclaime reaſon: much wiſedome is then required, mature aduice to bee vſed, all aſſiſtants of *Art* and *Nature* to be employed before this *Adder* can be charmed. For wee ſhall hardly ſee any one more forget themſelues, than when they are ſurprized with this *Paſſion*. Some you ſhall obſerue ſo amazed or entranced, as they become wholly ſilenced: They cannot vtter an articulate word to gaine a kingdome. Gladly would they expreſſe their diſtaſte, and menace reuenge, if their tongues would giue them leaue, but wrath hath tyed them to *good behauiour*. Others are ſo voluble of tongue, as nothing can paſſe them vntouch'd, to aſperſe diſgrace on ſuch by whom they hold themſelues wrong'd. If any infamy (which to that time lay buried) offer it ſelfe to their memory, how they ioy in the occaſion of venting their malice on their perſons, be their Calumny ſeconded with words of fowleſt aſperſion: Which ſort of people the euerliuing *Pindarus* termes perſons of vnbounded and vnbrideled tongues. To remedy which enormities, take along with you theſe inſtructions: they will benefit you much in the height and heat of your anger, and allay your *paſſion* when it rageth and riſeth into hugeſt diſtemper. Forthwith, ſo ſoone as you ſhall perceiue your ſelues moued, reſtraine your paſſion; but if you cannot appeaſe nor compoſe your inward Commotion, at leaſt reſtraine your tongue, and inioyne it ſilence, that if it ſpeake no good, it may ſpeake no euill, leſt being looſe and ſet at liberty, it vtter what *wrath*, and not *reaſon* dictates: More ſoueraigne and peacefull it will bee for you to retire from ſociety, make recourſe to your Oratory, by recommending to your beſt Phyſician the cure of this infirmity. Vſe likewiſe this Cordial ſalue to your corroding ſoare; the receit is Diuine, if ſeaſonably applyed,

plyed, and will miniſter you comfort when you are moſt diſtempered. So ſoone as your diſquieted minds begin to expoſtulate with the quality of your wrongs, which your Enemy is apt to aggrauate and exaſperate, purpoſely to haſten your precipitate reuenge; propoſe and ſet before you all the diſgraces which poſſibly you can ſuffer, and conferre them with thoſe that were aſperſed on your Sauiour: this will prepare you to ſuffer, teach you to conquer: for Arrowes foreſeene menace leſſe danger.

Likewiſe, when you conſider the iniuries which are done you by others, you may reflect vpon the wrongs which are done by you vnto others: for the conſideration of your owne infirmity, will exact of you towards others an impunity. Weigh with your ſelues how much others ſuffer of you, how much God himſelfe ſuffers of you, who, if he ſhould haue inflicted reuenge for euery particular offence, you ſhould haue periſhed long ſince. In a word, you your ſelues are frequently grieuous, and diſpleaſing to your ſelues: Seeing then you are ſo diſtaſtefull vnto your ſelues, as you muſt of neceſſity ſuffer many iniuries and affronts from your ſelues, repine not at the ſufferings which are inflicted by others on our ſelues.

You are likewiſe to conſider theſe diſcommodities which ariſe from this *Paſſion*; which will arme you with patience, if of your ſelues you haue any compaſſion. What auailes it to be reuenged, after our iniury be receiued? Is your woūd by anothers wound to be cured? Or diſgrace tendred, by rendring diſgrace reſtored? Beſides all this, ſee what hee obtaineth, who *anger* obeyeth: 1. He is depriued of the Crowne of glory, and reward of eternity: 2. He becomes a Miniſter and Inſtrument of the Deuill: 3. He deſtroyeth his owne ſoule, that he might hurt an others body: For a diſpaſſionate or angry perſon

*Greg.*

is like vnto him, who that he may kill his Aſſe, deſtroyeth himſelfe; or rather like him, who for huge debts which he is not able to diſcharge, is throwne into priſon, and diſdainefully refuſeth any ones offer to pay his debt for him. For by him, who doth you wrong, is the debt which you owe to God, forgiuen, if with patience you ſuffer the iniury which is done. Whereas the angry perſon, who will bee his owne reuenger, telleth God how and in what ſort he is to deale with him: that as he ſuffered not ſmall diſgraces from another, ſo neither ſhould ſmall things be ſuffered in him by God. As it is written, *With what meaſure you mete, the ſame ſhall be meaſured to you againe.* Six other detriments or diſcommodities there bee which ariſe from the exorbitancy of this paſſion. For by Anger is loſt; firſt, *Wiſedome*, while reaſon becomes blinded. Secondly, *Righteouſneſſe*: for *the wrath of man worketh not the righteouſneſſe of God.* Thirdly, *Society*, for the Acquaintance of one angry man, is pleaſing vnto none. *Be not*, ſaith the Wiſeman, *a companion with the angry man.* Fourthly, *Concord*: while peace is diſturbed. Fifthly, the *Light of Truth*, becauſe anger caſteth the darkeneſſe of confuſion vpon the mind or vnderſtanding, from whom God hideth the cheerefull beame of his Diuine knowledge. Sixthly, the *Splendor of the holy Spirit*: *vpon whom*, ſaith the Prophet, *ſhall my ſpirit reſt, but vpon the humble and quiet?* that is, vpon the meeke, mild, and compaſsionate.

*Ibid. lib. 5. Moral. cap. 31.*

Thus you ſee what benefits may bee procured by attempering what diſcommodities incurred by foſtring this *Paſſion*. Whereon I haue the rather inſiſted, becauſe I am not ignorant, how the ſtrongeſt and conſtanteſt tempers haue beene, and may be diſtempered and diſparraged by it; much more you, whoſe maineſt ſtrength conſiſts in the expreſsion of that *Paſſion*. At all times therefore vſe a moderate reſtraint; in the prime of your yeares, when youth ſends forth her firſt promiſing bloſſomes, *behaue* your ſelues mildly without bitterneſſe, humbly without haughtineſſe, modeſtly without lightneſſe, ſoberly without childiſhneſſe. The Caske will retaine her firſt taſte; the Wooll her firſt dye. If you ſhew too much waywardneſſe in your youth, ſmall good is to be expected in your age. As you tender your preferrement, ſeeme milde while you are maids, leſt you proue ſcare-crowes to a young mans bed. Conforme your ſelues likewiſe to a nuptiall State, and preſerue your honour without ſtaine. Conteſt not with your *head* for preeminence: you came from him, not he from you, honour him then as he cheriſheth the loue he conceiues in you. A domeſtick fury makes ill harmony in any family. The diſcord which was hatched and increaſed towards *M. Anthony* by *Fuluia*, was euer allayed and attempered by the moderation of *Octauia*. Be you all *Octauia's*; the rougher your croſſe, the richer your Crowne. The more that iniuries preſſe you, the more ſhall your patience praiſe you. The Conflict is but ſhort and momentanie, the Triumph glorious and impall'd with eternity. And thus much touching thoſe three particulars, whereon your *Behauior* principally reflects; wee are now to deſcend to the next branch, which ſhall ſhew how a *Gentlewoman* of ranke and quality, (for to ſuch onely is my diſcourſe directed) is to *behaue her ſelfe in Company*.

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SOciety is the ſolace of the liuing, for to liue without it, were a kinde of dying. Companions and friendly Aſſociats are the *Theeues* of time. No houre can be ſo tedious, which two louing Conſorts cannot

not paſſe ouer with delight, and ſpend without diſtaſte. Be the night neuer ſo darke, the place neuer ſo meane, the cheerefull beames of conceiuing conſorts will enlighten the one, and their affections mutually planted, enliuen the other. What a Deſert then were the world without friends? and how poſeleſſe thoſe friends without conceiuing mindes? and how weake thoſe mindes, vnleſſe vnited in equall bonds? So then, loue is the Cement of our life: life a load without loue. Now, *Gentlewomen*, you are to put on your vailes, and goe into *Company*. Which (I am perſwaded) you cannot enter without a maiden-bluſh, a modeſt tincture. Herein you are to be moſt cautelous, ſeeing no place can be more mortally dangerous. Beware therefore with whom you conſort, as you tender your repute: for report will brute what you are, by the Company which you beare. *Auguſtus* being at a combat, diſcerned the inclinations of his two daughters, *Iulia* and *Liuia*, by the Company which frequented them: for graue Senators talked with *Liuia*, but riotous perſons with *Iulia*. Would you preſerue thoſe precious odors of your good names? Conſort with ſuch whoſe names were neuer branded, conuerſe with ſuch, whoſe tongues for immodeſty were neuer taxed. As by good words euill manners are corrected, ſo by euill words are good ones corrupted. Make no reſide there, where the leaſt occaſion of lightneſſe is miniſtred; auert your Eare when you heare it, but your heart eſpecially, leſt you harbour it. To enter into much diſcourſe or familiarity with ſtrangers, argues lightneſſe or indiſcretion: what is ſpoken of Maids, may be properly applyed by an vſefull conſequence to all women: *They ſhould be ſeene, and not heard*: A Traueller ſets himſelfe beſt out by diſcourſe, whereas their beſt ſetting out is ſilence. You ſhall haue ma-

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ny trifling queſtions asked, as much to purpoſe as if they ſaid nothing: but a friuolous queſtion deſerues to be reſolu'd by ſilence. For your *Carriage*, it ſhould neither be too preciſe, nor too looſe. Theſe ſempring made faces partake more of *Chambermaid* than *Gentlewoman*. Modeſty and mildneſſe hold ſweeteſt correſpondence. You may poſſibly be wooed to interchange fauours: Rings or Ribonds are but trifles; yet truſt me, they are no trifles that are aym'd at in thoſe exchanges. Let nothing paſſe from you, that may any way impeach you, or giue others aduantage ouer you. Your innocent credulity (I am reſolued) is as free from conceit of ill, as theirs, perhaps, from intendment of good: but theſe intercourſes of Courteſies are not to be admitted, leſt by this familiarity, an Entry to affection bee opened, which before was cloſed. It is dangerous to enter parley with a beleagring enemy: it implyes want or weakeneſſe in the beſieged. Chaſtity is an *incloſed Garden*, it ſhould not be ſo much as aſſaulted, leſt the report of her ſpotleſſe beauty become ſoyled. Such Forts hold out beſt, which hold themſelues leaſt ſecure, when they are ſecureſt. *Naſica*, when the *Roman* Common-wealth was ſuppoſed to bee in moſt ſecure eſtate, becauſe freed of their enemies, and ſtrongly fenced by their friends, affirmed that though the *Achaians* and *Carthaginians* were both brought vnder the yoke of bondage, yet they were moſt in danger, becauſe none were left, whom they might either feare for danger, or who ſhould keepe them in awe.

How ſubiect poore **Women** be to lapſes, and recidiuations, being left their owne Guardians, daily experience can ſufficiently diſcouer. Of which number, thoſe alwayes proued weakeſt, who were confidenteſt of their owne ſtrength. Preſumption is a daring ſinne, and euer brings out ſome vntimely birth, which viper-like depriues her vnhappy parent of life. I haue knowne diuers ſo reſolute in their vndertakings, ſo preſuming of their womaniſh ſtrength, ſo conſtantly deuoted to a ſingle life, as in publike conſorts they held it their choyceſt merriment to giue loue the affront, to diſcourſe of affection with an imperious contempt, geere their amorous ſuiters out of Count'nance, and make a very *Whirligig* of loue. But marke the concluſion of theſe inſulting ſpirits: they ſport ſo long with loue, till they fall to loue in earneſt. A moment makes them of Soueraigns Captiues, by ſlauing them to that deſeruedly, which at firſt they entertained ſo diſdainfully. The way then to preuent this malady, is to weane you from conſorting with folly. What an excellent impregnable fortreſſe were *Woman*, did not her *Windowes* betray her to her enemy? But principally, when ſhee leaues her Chamber to walke on the publike Theatre; when ſhee throwes off her vaile, and giues attention to a merry tale; when ſhe conſorts with youthfull bloud, and either enters parley, or admits of an enter-view with loue. It is moſt true what the ſententious moral ſomtimes obſerued: We may be in *ſecurity*, ſo long as we are ſequeſtred from *ſociety*. Then, and neuer till then, begins the *infection* to be diſperſed, when the ſound and ſicke begin to be promiſcuouſly mixed. Tempt not Chaſtity; hazard not your Chriſtian liberty. You ſhall encounter with many forward youths, who will moſt punctually tender their vſeleſſe ſeruice to your ſhadowes at the very firſt ſight: doe not admit them, leſt you proſtitute your ſelues to their proſtrate ſeruice. *Apelles* found fault with *Protogenes*, in that he could not hold his hands from his Table. Whereas our *Damſels* may more iuſtly finde fault with their youthfull *Amoriſts*, for that they cannot hold their hands from vnder the Table. It is impoſſible to come off faire with theſe light-fingred fooles. Your onely way is to rampire your chaſte intentions with Diuine and Morall inſtructions, to ſtop the ſource, diuert the occaſion, ſubiect *affection* to *reaſon*, ſo may you become Empereſſes of that which hath ſometimes tyrannized ouer Emperours: By this meanes ſhall euery place where you *publikely* reſort, miniſter to you ſome obiect of inward comfort: By this meanes ſhall *Company* furniſh you with precepts of chaſtity, inable you in the ſerious practice of piety, and ſweetly conduct you to the port of glory.

PRIVACY is the ſeat of *Contemplation*, though ſometimes made the recluſe of *Tentation*. From which there is granted no more exemption in the *Cell*, than in the *Court*. Heere is the Lawne where Melancholly drawes her line. Heere the minde becomes our Mate; Silence, our ſweeteſt Conference: where the retired becomes either the beſt or worſt friend to himſelfe. There is none, who euer conuerſed with himſelfe, or diſcanted ſolely with his owne humour, who can bee ignorant of thoſe numerous ſlights or ſubtilties, which by that *great Tempter* (whoſe long exerciſe hath made him no leſſe ſubtill in contriuing, than cruell in practiſing our ruine) are *priuately* ſhadowed and ſhrowded, purpoſely to circumuent poore man, and leaue him deluded. *Diogenes*, when he found a young man talking alone, demanded of him *What he was doing?* who anſwered, *He was conuerſing with himſelfe*: *Take heed* (quoth he) *thou conuerſeſt not with thine enemy*. To you, *Gentlewomen*, I direct my diſcourſe, whoſe priuacy may enable you, if well employed, for better things than the

How to be-*haue* her ſelfe in *priuacy*.

toyes, tyres, and trifles of this age. How many (the more our miſery) beſtow their *priuate houres* (which might be dedicated to Contemplation, or workes of piety and deuotion) vpon light-feather'd inuentions, amorous expoſtulations, or minting of ſome vnbeſeeming faſhions? How few enter into account with their owne hearts; or ſo conſecrate their houres to Gods honour, as they make *Priuacy* their ſoules harbour? The day they ſpend in *viſitations*; how rare and tedious is one houre reſerued for meditation? What a ſerious intercourſe or ſociable dialogue is betweene an amorous Miſtreſſe and her Looking-glaſſe! The poynt or pendent of her feather wags out of a due poſture; her Cheeke wants her true tincture; her captious Glaſſe preſents to her quicke eye one error or other, which driues her into a monſtruous diſtemper. Pride leaues no time for prayer. This is her CLOSET for LADIES, where ſhee fits and accommodates her ſelfe to *Faſhion*, which is the period of her content, while purer obiects are had in contempt. This is not the way to make *Priuacy* your mindes melody. Theſe employments ſhould ſooner afflict than affect you, becauſe they will ſooner diſtract than direct you. Your ſpirits will bee reuiued moſt, when theſe are valued leaſt. Let me therefore recommend to your choyce, Patternes of more exquiſite worth: ſuch whoſe deuotion may be your direction, whoſe direction your inſtruction.

Deuout mention is made of zealous *Anna*, who made recourſe to the Temple, offring her inceſſant prayers, a viall of ſweet odours, that ſhe might conceiue a ſonne: of whom, to her ſucceeding memory, the Scripture recordeth, that after her teares ſo deuoutly ſhed, her prayers ſo ſincerely offred, her religious vowes ſo faithfully performed, her countenance was no more altred; Piety begot in her diuine loue, faith in Gods promiſe made her beleeue, and zeale to Gods houſe cauſed her to perſeuere: thus ſighing ſhe ſought, ſeeking ſhe obtained, and obtaining ſhe retained a gratefull memory of what ſhe receiued. No leſſe feruour ſhewed *Eſter* in preferring the ſuite of her diſtreſſed *Iſraelites*; what perſwaſiue Oratory, what powerfull Rhetoricke, what inducing reaſons ſhe vſed, to haue their vniuſt cenſure reuerſed, their inſupportable wrongs redreſſed, their agrieuances relieued, the incenſed King appeaſed, and them to fauour reſtored? Shee wooed with teares in her eyes, faith in her heart, almes in her hand; Gods cauſe was the progreſſe of her courſe; ſhee deſired nothing more then how to effect it, which was ſeconded with a ſucceſſiue concluſion, becauſe begun, continued, and ended with deuotion. The like zeale expreſſed *Iudith* for her beſiedged *Bethulites*; the loue of God had ſo inflamed her, as no feare of the enemy could amate her; faith armed her with reſolution; conſtancy ſtrengthned her againſt all oppoſition. Her armour was prayer, *Bethulia's* cure her care; holy deſires her ſole attendants; ſhe enters her enemies pauilion with a zealous confidence; implores the Diuine aſſiſtance in her entrance; and diſcomfits a *daring* foe with cautelous ſilence. Her ſighes and teares were as the *firſt* and *ſecond raine*; they brought ſucceſſe to her thirſty ſoule, and a glorious Conqueſt to her natiue ſoyle. No leſſe are we to admire the wonderfull deuotion of that teare-ſwollen *Magdelen*, who with deuout loue ſought her deare Spouſe intombed, whoſe body with obſequious Odours ſhe had embalmed before euer he was interred. Shee, when his Diſciples were departed, left not the Sepulchre of her ſweet Maſter; ſtill ſhee ſate ſorrowing and ſighing, weeping long and much, riſing from her ſeat of ſorrow, her graue of griefe; where he was, he is not; and where hee is, ſhee knowes not: with pious teares, watchfull eyes, weary wayes, ſhee reuiſits againe and againe the deſert caues of his relinquiſh'd Sepulchre, hoping at laſt to haue the happineſſe to behold, whom with ſo feruent a deſire ſhee ſought. Now once and againe had ſhee entred his deſolate Tombe: but little was all this to her that lou'd ſo much; The power or efficacy of euery good worke conſiſts in Perſeuerance. But obſerue the comfortable effect of her effectuall loue! For as much as ſhee loued more than the reſt, and louing wept more than the reſt, and weeping ſought more than the reſt, and ſeeking perſeuer'd, allowing her ſelfe no reſt: therefore deſerued ſhe to finde, behold, and ſpeake vnto him before the reſt. And not onely ſo, but to become the very firſt meſſenger of his glorious reſurrection to his Diſciples, according as her choyce Spouſe had commanded her, and by eſpeciall Commiſſion recommended to her. *Goe, tell my Brethren that they goe into Galile, there they ſhall ſee me.* Hence note the fruit of a deuout heart; the incomparable prerogatiue granted to Diuine loue! *Nazianzen* in his Epitaph for his ſiſter *Gorgonia*, writeth, that ſhee was ſo giuen to prayer, that her knees ſeemed to cleaue to the earth, and to grow to the very ground, by reaſon of inceſſancy or continuance in prayer. *Gregory* in his Dialogues writeth, that his Aunt *Traſilla* being dead, was found to haue her elbowes as hard as horne: which hardneſſe ſhee got by leaning to a Deſke, at which ſhee vſed to pray. Such as theſe deſerue your imitation; for their *Vertues*, like ſweet *Odours*, haue ſent out a pleaſant perfume. They *prayed*, and *obtained* what they prayd for; They *liu'd* and *practiſ'd* what they ſought for; They *dy'd* and *enioy'd* what they ſo

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long time ſigh'd for. You are taught to *Enter your Chamber's and be ſtill*. *Still*, and yet *ſtirring* ſtill. *Still* from the clamours and turbulent inſults of the *World*; *ſtill* from the mutinous motions and innouations of the *fleſh*. But neuer *ſtill* from warring, wraſtling, bickring and embattailing with the *Leader* of thoſe treacherous aſſociats, tyrannous aſſazinats. O ſhould you conſider, what troopes of furious and implacable Enemies are euer lying in ambuſcado for you; how many ſoule-tempting *Syrens* are warbling notes of ruine to delude you; what *feares* within you, what *foes* without you, what *furies* all about you; you would not ſuffer one graine of ſand to drop through the Cruet, without a dropping eye; not one minute paſſe vndedicated to ſome good employment, to preuent the fury of ſuch deſperate aſſailants. Make then your Chamber your priuate Theatre, wherein you may act ſome deuout Scene to Gods honour. Be *ſtill* from the world, but *ſtirring* towards God. Meditation, let it be your companion. It is the perfume of the memory; the ſoules rouzer from ſinnes lethargy; the ſweeteſt ſolace in ſtraits of aduerſity. Let it bee your *key* to open the *Morning*, your *locke* to cloſe the *Euening*. What an argument of indiſcretion were it for one, amidſt variety of choyce and delicious viands, to diſcourſe of vanity, and ſuffer himſelfe to famiſh in the preſence of ſuch plenty? This is your caſe, if amidſt ſo many ſoule-ſolacing dainties of ſpirituall comforts, you diuert your eye, by fixing it on theſe Obiects of earth: and repoſe not your ſelues in thoſe fragrant borders of Diuine Contemplation; which, by how much they are more frequent, by ſo much they become more ſweet and redolent. Surely, there is nothing that reliſheth more ſweetly, taſteth more daintily, with-draweth your mindes from the world more ſpeedily, ſtrengtheneth you againſt the temptations of your enemy, excites or exerciſeth you in euery ſpirituall duty, as the ſoule-rauiſhing *Contemplation* of the Supreme Deity. All other Obiects are vanity. They may play vpon your fantaſie, and ſo delude you; but being weakely grounded on piety, they can neuer ſuffice you. Taske your ſelues then priuately, leſt *priuacy* become your enemy. As mans extremity is Gods oportunity, ſo the Deuils oportunity is mans ſecurity. Let not a minute bee miſ-ſpended, leſt ſecurity become your attendant. Be it in the exerciſe of your Needle, or any other manuall employment: attemper that labour with ſome ſweet meditation tending to Gods honour. Chuſe rather with *Penelope* to weaue and vnweaue, than to giue Idleneſſe the leaſt leaue: Wanton Wooers are time-waſters. They make you idolize your ſelues, and conſequently hazardize the ſtate of your ſoules. Let not their *Lip-ſalue* ſo annoynt you, as it make you forgetfull of him that made you. Be you in your Chambers or priuate Cloſets; be you retired from the eyes of men; thinke how the eyes of God are on you. Doe not ſay, the walls encompaſſe mee, darkeneſſe o're-ſhadowes mee, the Curtaine of night ſecures me: Theſe be the words of an *Adultereſſe:* Therefore doe nothing *priuately*, which you would not doe *publikely*. There is no retire from the eyes of God. I haue heard of ſome, who for want of more amorous or attractiue Obiects abroad, haue furniſhed their priuate Chambers with wanton pictures, *Aretine* tables, *Sibariticke* ſtories. Theſe were no obiects for Chriſtian eyes: they conuay too inordinate an heat from the eye to the heart. Eye no obiect which may eſtrange you from thought of your Maker. Make euery day your *Ephemerides*. Let your morning imitate your purpoſes for the day, the day ſecond what your morning purpoſed, the Euening examine your mornings purpoſe, your dayes purchaſe. And ſo I deſcend to the next branch: how you are to *behaue* your ſelues in *publike*, which ſhould be by ſo much more punctuall, for as much as the world is more Stoicall.

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This branch might ſeeme included in our former diſcourſe of *Company*; but that reflected on *perſons*, this on *affaires.*

VVOmen in ſundry Countryes, when they goe into any *publike* concourſe or preſſe of people, vſe to weare vayles, to imply that ſecret inſcreened beauty which beſt becomes a *Woman*, *Baſhfull modeſty*. Which habit our owne Nation now in latter yeares hath obſerued: which, howſoeuer the intention of the wearer appeare, deſerues approuement: becauſe it expreſſeth in it ſelfe *Modeſt ſhamefaſtneſſe*, a Womans chiefeſt Ornament. I ſecond his opinion, who held it for diuers maine reſpects, a cuſtome very irregular and vndecent, that *Women* ſhould frequent places of *publike* reſort, as Stageplayes, Wakes, ſolemne Feaſts, and the like. It is *Occaſion* that depraues vs; *Company* that corrupts vs. Hence it was, that ſome flouriſhing States, hauing eyed the inconueniences which ariſe from the vſuall reſort of *Women* to Enterludes and other *publike* Solemnities, publiſhed an expreſſe inhibition againſt ſuch free and frequent meetings. Had *Hippodamia* neuer wandred, ſhee had prou'd an *Hypemneſtra*, and had neuer wantoned. Had *Dinah* neuer roaued, ſhee had prou'd a *Diana*, and had neuer beene rauiſhed. Yet farre be it from me, to be ſo regularly ſtrict, or *Laconically* ſeuere, as to exclude *Women* from all *publike* ſocieties. Meetings they may haue, and improue them, by a Ciuill and Morall vſe of them, to their benefit. They may chat and conuerſe with a modeſt freedome, ſo they doe not goſſip it. For theſe *Shee-Elpenors*, and *Feminine Epicures*, who ſurfet out their time in an vnwomanly exceſſe, we exclude them the pale of our Common-weale. Be they of what *ſtate* ſoeuer, they are ſtaines to their *Sexe* for euer. Eſpecially ſuch, who carouſe it in deepe healths, reioyce at the colour of the wine, till it ſparkle in their veines, inflame their bloods, and lay open a breach to the frailty of their Sexe. For preuention whereof, we reade that kinſmen kiſſed their kinſwomen to know whether they drunke wine or no, and if they had, to bee puniſhed by death, or baniſhed into ſome Iland. *Plutarch* ſaith, that if the Matrons had any neceſſity to drinke wine, either becauſe they were ſicke or weake; the Senate was to giue them licence, and not then in *Rome* neither, but out of the City.

*Macrobius* ſaith, that there were two Senators in *Rome* chiding, and the one called the others wife an Adultereſſe, and the other his wife a Drunkard; and it was iudged, that to be a drunkard was more infamy. Truth is, they might ioyne hands as mates of one ſociety, for I haue ſeldome ſeene any one ſubiect to Ebriety, preſerue long vntainted the honour of their chaſtity.

Now for *publike* Employments, I know all are not borne to be *Deborahs*, to beare virile ſpirits in feminine bodies. Yet, in *chuſing the better part*, you may fit and accommodate your perſons to *publike affaires*, well ſorting and ſuting with your ranke and quality. *Claudia* and *Priſcilla* were nobly deſcended, yet they *publikely* reſorted, where they might be religiouſly inſtructed; and no leſſe *publikely* inſtructed others in thoſe principles wherein they were informed. It is ſaid of the *Veſtall Virgins*, that they firſt learned what to doe; ſecondly, they did what they had learned; thirdly, they inſtructed others to doe

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that which they had both done and learned. For this, the rich *Saban Queene* left her owne Region to heare the Wiſdome of King *Salomon*. Surely, howſoeuer ſome, no leſſe properly than pregnantly, haue emblematiz'd *Woman* by a *Snayle*: becauſe ſhee ſtill carries her houſe about her, as is the property of a good Houſe-keeper; yet in my iudgement (wherein I ingenuouſly ſubmit to others cenſure) a modeſt and well *Behaued Woman* may by her frequent or reſort to *publike* places, conferre no leſſe benefit to ſuch as obſerue her *behauiour*, than occaſion of profit to her priuate family, where ſhee is *Ouerſeer*. I haue ſeene ſome in theſe places of *publike repaire*, expreſſe ſuch a well-ſeeming State without Apiſh formality, as euery action deſerued imitation of ſuch as were in their Company. Their Conceits were ſweetly tempered without lightneſſe; their ieſts ſauory, yet without ſaltneſſe; their diſcourſe free without niceneſſe; their anſwers milde without tartneſſe; their ſmile pleaſing, mixt with baſhfulneſſe; their pace gracefull without too much actiueneſſe; their whole poſture delightfull with a ſeemely careleſneſſe. Theſe are ſuch mirrors of modeſty, patternes of piety, as they would not for a world tranſgreſſe the bounds of Ciuility. Theſe are Matrons in their houſes, Models in *publike* places. *Words ſpoken in ſeaſon, are like apples of gold with pictures of ſiluer*: So oportunately are their words deliuered, ſo ſeaſonably vttered, with ſuch vnaffected eloquence expreſſed, whereſoeuer this ſweet and well-tempered diſcretion is ſeated. Whereas others there be, whoſe indiſcretion makes diſcouery of an Ocean of words, but a drop of reaſon. They ſpeake much, but expreſſe little; their conceits are euer ballaſed with harſhneſſe; their ieſts foiſted in with too much dulneſſe; their diſcourſe trimmed vp with too much

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neatneſſe; their anſwers leauened with too much ſowreneſſe; their lookes promiſing too much lightneſſe, or vnſociable peruerſeneſſe; their pace either too quicke or too ſlow in diſpatch of buſineſſe; their whole poſture an indiſpoſed frame of irregular abſurdities. But to draw in our ſayles, touching the proſecution of this branch; our reproofe ſhall reflect vpon two ſorts eſpecially, whoſe deuious courſe drawne by an indirect line, may ſeeme to deſerue reprehenſion worthily. The *firſt* are ſuch, who giue too eaſie raines to liberty; making *Pleaſure* their *Vocation*: as if they were created for no other end, than to dedicate the firſt fruits of the day to their *Glaſſe*; the reſidue to the *Stage* or *Exchange*. Theſe, no ſooner haue they layd their *Artificiall Complexion* on their adulterate faces, than they grow ſicke for their Coach. They muſt viſit ſuch a Lady, or what, perchance, is worſe, ſuch a Lord. A minute now in their Chambers ſeemes a moneth. Shall wee diſplay one of theſe in her colours? The *Play-bills* muſt be brought her by her *Pentioner*: her eye views and reuiewes, and out of her feminine iudgement culls out one from among them which ſhee will ſee, purpoſely to be ſeene. Much ſhee obſerues not in it, onely ſhe deſires to be obſerued at it. Her *Behauiour* in a *Box*, would make any one thinke ſhee were a Bee in a box; ſhee makes ſuch a buzzing and ruſling. This is her daily taske, till death enter the Stage and play his part; whom ſhee entertaines with ſuch vnpreparedneſſe, as her *extreme act* preſents obiects of infinite vnhappineſſe: “As it ſometimes fared “with a Gentlewoman of our owne Nation, who ſo “daily beſtowed the expence of her beſt houres vpon the Stage, as being ſurprized by ſickneſſe, euen “vnto death, ſhe became ſo deafe to ſuch as admoniſhed her of her end, as ſhee clozed her *dying ſcene* “with a vehement calling on *Hieronimo*. So inapprehenſiue was ſhee of death at her end, becauſe ſhe neuer meditated of death before her end. Now for the *ſecond ſort*, they are meere *Antipodes* to the former; Theſe are onely for *profit*, as the other were for *pleaſure*. Theſe become ſo wedded to the world, as they afflict their ſpirits, macerate their bodies, eſtrange themſelues from offices of Neighbourhood, to improue their reuenewes, by diſcouering their too much prouidence to the world. And theſe are commonly ſuch, as are matcht to Schollers, whoſe contemplation hath taken them from the world, and recommended the mannagement of their eſtate to their wife. Now to both theſe ſorts let me addreſſe my inſtruction: As I could not poſſibly approue of the *former*, becauſe they made *pleaſure* their *buſineſſe*: ſo I cannot commend theſe, becauſe they make not their *buſineſſe* a *pleaſure*. Let theſe take heed, that they incurre not that miſerable inſenſibility, which I haue heard ſometimes befell to a Worldling of their ſexe: “Who approaching neere her hauen, and entring now her laſt Conflict with Nature, was, by ſuch as ſtood about her, earneſtly moued *to recommend her ſelfe to God, tender the welfare of her ſoule, and to make her ſaluation ſure*; thus briefly, but fearefully anſwered, and forthwith departed: *I haue made it as ſure as Law will make it.* Or as we read in a booke entituled *The Gift of feare*, how a Religious Diuine comming to a certaine Vſureſſe, to aduiſe her of the ſtate of her ſoule, and inſtruct her in the way to ſaluation, at ſuch time as ſhee lay languiſhing in her bed of affliction; told her, how there were three things by her to bee neceſſarily performed, if euer ſhee hoped to be ſaued: Firſt, ſhe was to be *contrite* in heart; ſecondly, ſhee was to *confeſſe* her ſinnes; thirdly, ſhee was to make

*De Dono Timoris.*

“ *reſtitution* according to her meanes. Whereto ſhee “ thus replyed ; *Two of thoſe firſt I will doe willingly* : “ *but to doe the laſt, I ſhall hold it a difficulty* ; *for ſhould* “ *I make reſtitution, what would remaine to raiſe my* “ *children their portion*? To which the Diuine anſwered ; “ *Without theſe three you cannot be ſaued. Yea but*, quoth “ ſhee, *Doe our Learned men and Scriptures ſay ſo?* “ *Yes ſurely*, ſaid the Diuine. *And I will try* (quoth “ ſhe) *whether they ſay true or no, for I will reſtore no-* “ *thing*. And ſo reſoluing, fearefully dyed, fearing pouerty temporall, more than eternall, which ſhee was of neceſſity to ſuffer, (without Gods infinite interceding mercy) for preferring the care of her poſterity, before the honour of her Maker.

To be ſhort, the *former ſort* deſerues reproofe, for making *pleaſure* their *vocation*; the *latter* for barring *buſineſſe* all *recreation*. A diſcreet temper will moderate both theſe ; the *firſt*, by holding *pleaſure* a paſtime, and no *buſineſſe*; the *laſt*, by applying a cure to an inceſſant care, and immixing ſome *pleaſure* with *buſineſſe*, to attemper it, leſt it incline to heauineſſe. Both which, equally concurring, are euer conferring to the labouring mind, inward quietneſſe.

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COmplexion incloſed in a box, giues no tincture to the Cheeke, nor morall precepts vnapplyed, beauty to the minde. Thus farre haue we proceeded in directions of *Behauiour*; inſiſting on ſuch remarkable obſeruances, as might better enable you in each particular. Wee are now to lay before you, vpon ſerious diſcuſſion of the premizes, how that *Behauiour* is to be moſt *approued*, which is cleareſt from *affectation* freed.

That *Behauior* moſt approued, which is cleareſt from *affectation* freed.

Apes are catcht in Deſarts by imitation. Would not you be caught by indiſcretion? Imitate nothing

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ſeruilely, it detracts from your *gentility*. I haue noted ſome of our Chambermaids take vpon them ſuch an vnbeſeeming ſtate, when they came to viſit their poore friends in the Country, as they punctually retain'd both gate and garb of their mincing Miſtreſſes in the City. To their Pariſh-Church they repaire to be ſeene and ſhowne; where if any of theſe ciuilized *Iugs* chance to be ſaluted by the way, hauing quite forgot both broome and mop, with a ſcornefull eye they will not ſticke to returne this maieſticke anſwer: *We thanke you my good people*. It is diſcretion that appropriates to euery peculiar degree their proper diſtinction. Many things will beſeeme the Miſtreſſe, which agree not with the quality of the Maid. But in no degree will that *Behauiour* ſeeme comely, which *affectation* hath introduced, be it in *Court*, *City*, or *Country*. You ſhall ſee many, purpoſely to couer ſome naturall blemiſh or deformity, practiſe that which makes them appeare farre more vnſeemely. Here one indents with her lips to ſemper, that ſhee may hide the want or greatneſſe of her teeth. Another contracts with her Tayler, leſt *Nemeſis* ſhould bee ſeene ſitting on her ſhoulder. A third weares her Gowne with a careleſſe looſeneſſe, to couer or colour her bodies crookedneſſe. This, with *Fabulla*, buyes an artfull Periwig to ſupply her art-fallen haire. That enazures her ſeered veines, embolſters her decayed breſts, to purchaſe a ſweethart. What an *affected* ſtate this generally-infected ſtate aſſumes, purpoſely to gaine a popular eſteeme? Suruey our ſtreets, gaze on our windowes; you ſhall ſee gazers to entertaine your eyes with variety of phantaſticke *Behauiours*. But theſe are none of *Vertues* followers. Would you bee prayſe-worthy? Vertue to her ſelfe is her chiefeſt prayſe, her choyceſt prize. There is nothing comparably precious to

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a Continent ſoule. *Affectation* ſhee will not admit, for her habit; both her *Habit* and *Behauiour* are proper and not enforced; natiue and not apiſhly introduced. Shee cannot wooe a wanton Louer with a diſſembled bluſh, nor promiſe more with an outward preſence, than ſhee reſolues to admit with a ſpotleſſe Conſcience. Outward ſemblances, if light, ſhee holds apparant blemiſhes to her life. Her *life*, as it is a *line* to her ſelfe, ſo ſhee would haue it a *light* to others. *Lacides*, Prince of *Argos*, was accounted laſciuious onely for his ſleeke lookes, and mincing gate. So *Pompey*, becauſe hee vſed to ſcratch his head with one finger, albeit very Continent and modeſt. Beleeue it, though your *Perſon* be the *Booke*, your *Behauiour* is the *Index*. Which will require a large *Comment*, if it expreſſe it ſelfe in ought probably incontinent. Now, for as much as nothing better ſeemes you, more commendably adornes you, or more abſolutely accommodates you, than what is natiue and vnaffected, ſo it be by *Education* ſeaſoned: be your owne Women; diſ-value all apiſh formality; reſort not to the Temple to take a patterne of ſome new faſhion: modeſt diſcretion bluſheth at ſuch ſeruile imitation. What you ſee in another, may become them, which would not become another. The Aſſe in the fable ſeeing the dogge fawne and leap vpon his Maſter, thought it would beſeeme him, but ſorting not with his nature, it got him a beating for his labour.

Now to diſtinguiſh betwixt an enforced and vnaffected *Behauiour*, it is moſt eaſie; the very firſt bluſh will diſcouer the one by the other. You ſhall obſerue theſe who are tyed to *affectation* in this kinde, ſet their looke, gate, and whatſoeuer elſe may conferre a phantaſticke grace on their vſurped *Behauiour*, ſo punctually, as if they had entred a ſolemne Contract with eye, face, hand, foot and all, to hold conſtantly their dimenſion, to beget in the beholder a more ſetled admiration. Whereas contrariwiſe, theſe whoſe free, genuine, and generous demeanours expreſſe themſelues leſſe ſtrictly, but farre more comely, ſcorne to tye their affections to theſe ſeruile reſtraints. They hold it farre more ſutable with an *Italian Pantomime*, who profeſſeth hope of profit vpon the Stage, to confine them to theſe regularities, than diſcreet Women, whoſe honour is their honeſt *Behauiour*: and whoſe praiſe it is, to bee exemplary to others in goodneſſe, and not others Apes in imitating their phantaſticke faſhions. To conclude then this *Obſeruation*; as you are *generous* by birth, dote not on that which is moſt ridiculous on this Stage of earth. Approue your ſelues chaſte Virgins, continent Wiues, diſcreet Matrons, honourable Widdowes, in your vertuous and modeſt demeanour. Preſerue that eternally, which giues accompliſhment to Gentility. Your Educations (as may be preſuppoſed) haue ſo beautified you, as the garbe you retaine is moſt proper vnto you. The *Hyane* is a dangerous beaſt: yet her ſubtilty and cruelty take life from *affectation* and *imitation*. Deſire you to bee ſo *Behau'd*, as others may admire you? In your choyce of *Behauiour*, inure your ſelues to what is *neateſt*, not what is *neweſt*. Inuention in ſubiects of this kinde, doth more harme than good. So *behaue* your ſelues, that too much curioſity may not taxe you of pride, nor too much maieſty of State: Modeſty mixt with humility will temper both theſe, and make that *Behauiour* which appeares in you, ſo well become you, as if it were borne with you, and not *affectiuely* deriued from others to you.

# THE ENGLISH Gentlevvoman.

### Argument.

Complement *defined*; *how it may be* corrupted; *how* refined; *wherein it may be admitted as mainely conſequent*; *wherein omitted as meerely impertinent*; *what* Complement *giues beſt* accompliſhment.

## COMPLEMENT.

*Obſeruat.* 3. Complement defined.

COMPLEMENT hath beene anciently *defined*, and ſo ſucceſſiuely retained; a no leſſe *reall* than *formall accompliſhment*. Such as were more nobly and freely educated, and had improued their breeding by *forraine Obſeruations* (ſo ſweetly tempered, was the equall vnion and communion of their

*Complement*

affections) inſtructed others in what they had ſeene and obſeru'd either at home or abroad, worthy imitation or approuement. Nothing was admitted in thoſe times publikely, but what was by the grauer Cenſors firſt diſcuſſed priuately. Iealous were the Pagans of forraine faſhions: for, with ſuch conſtancy they retained their owne, as they ſeldome or neuer itched after others. The *Tyrian* and *Sidonian* were ſo ſuſpected of pride, through their effeminacy in attire, and other light faſhions which they vſed, as they were held dangerous to commerce with. So purely did thoſe poore beamelings of Nature reflect on her people; that *formality* was held palpable *hypocriſie*, faire ſemblances and coole performances meere golden ſhadowes to delude others, but gull themſelues moſt. Princes Courts were Princely Seminaries. Delicacy was there no Tutreſſe, nor effeminacy Gouerneſſe. If *Alcibiades*, albeit in *Athens* the beautifull'ſt, for natiue endowments the pregnant'ſt, and for deſcent one of the nobleſt, introduce ought irregularly, or expreſſe any *Complement* which reliſheth not of Ciuility; the author muſt ſuffer the cenſure of the City. It was very vſuall in former times, when any Embaſſie was addreſſed from one ſtate vnto another, for the Senate or Councell, from whence any ſuch Legate was ſent, to ſchoole them in ſundry particulars before they tooke their iourney or receiued their Commiſſion: but in no caution were they more ſtrict, than in expreſſe command that they ſhould vſe no other garbe, *Complement*, nor ſalute vpon their approach in forraine Courts, than what they had ſeene vſed and obſerued at home. Thus their owne natiue faſhion, became a note of diſtinction to euery Nation.

Neither am I ignorant, how euen in one and the ſelfe-ſame Prouince, there may bee generally introduced a different or diſtinct garbe: which proceedeth either from the Commerce and Confluence of people there reſorting, and conſequently improuing their *Behauiour* and *Elocution* by their mutuall conference; or from the Princes Court, where all State and Maieſty hath reſidence; or from the temperature of the Ayre, to which ſome haue attributed an eſpeciall preeminence. Whereas, in deſart and remote places, on which the beames of Ciuill ſociety ſeldome reflect, wee ſhall finde nothing but barbariſme and vnſociable wildneſſe. Education is the improuer of the one, and producer of the other. Wee ſhall euer ſee *Complement* ſhine moſt in places eminent. There are *Obiects* fit for ſuch *Subiects*: Such as expect it, and beſtow their whole dayes practice in exerciſe of it: Theſe aſpire to the nature or *definition* of no art more eagerly, than *Complement*, which they hold the abſolute ornament of *Gentility*. Howſoeuer, mainely repugnant be their *Tenets* touching the ſubſiſtence of *Complement*.

*Complement*

Some haue held, it conſiſted in congies, cringes, and ſalutes; of which errour, I would this age wherein we liue, did not too much labour: others, meerely in a painted and ſuperficiall diſcourſe; wherin they ſo miſerably tyed themſelues to words, as they tyred the impatient hearers with fooliſh repetitions, friuolous extrauagancies; being, in a word, ſo affianced to the *ſhadow*, as they forgot the *ſubſtance*. The laſt, which were onely *reall* and *complete* Courtiers, held a ſeemely gracefull preſence, beautifide with a natiue comelineſſe, the deſeruingſt *Complement* that could attend vs. Certainely, if we ſhould exactly weigh the deriuation of the word, we could not imagine ſo meanely of it, as to conſiſt meerely of words, or anticke workes. It was firſt intended to diſtinguiſh betwixt perſons of ciuill and ſauage

*Complement*

carriage: yea,to appropriate a title of preeminence to ſuch, who exceeded others in grounds or pecepts of Morality; whoſe liues appeared as Lampes to enlighten others,and conſequently perpetuate the memory of themſelues. Many noble and eminent Ladies are recorded both in diuine and humane writ to haue excelled in this *Complement* of honour. Theſe knew the *definition* of it,and moulded their conuerſation to it: They knew what belonged to a poſture of ſtate; they could court it without apiſh curioſity; embrace loue with a reſerued modeſty; expreſſe themſelues *complete* without ſingularity. Forraigne faſhions they diſtaſted; painted Rhetoricke they diſreliſhed; *reall Complement* was all they affected. Loue they could without diſſembling; diſcourſe without affecting; ſhew curt'ſie without congying; ſtill retaining what was beſt beſeeming. In the Court they reſided to better it; not a ſtraid looke could promiſe a looſe Louer leaſt hope of a purchaſe;nor Coyneſſe diſhearten a faithfull ſeruant from his affectionate purpoſe. They knew not what it was to proteſt in ieſt; to walke in the clouds; to domineere ouer their captiues, or entertaine many Suitors. They freed *Complement* of diſſimulation, made vertue their Loadſtone to affection; their actions were dedicated to good ends: by which meanes they made *God* and *good men* their friends. Nor doe I feare it, but that our flouriſhing *Albion* hath many ſuch noble and *complete* Ladies; who ſo highly eſteeme the true and natiue *definition* of *Complement*, as they preferre the *ſubſtance* before the *ſhadow*. Honour is their deereſt tender, goodneſſe their *line*, by which they daily draw neerer to *perfection*, their proper *Centre*. Thus farre for the *Definition*, wherein we haue the rather inlarged our diſcourſe, that the *Subiect* whereof we treat, may be diſcouered in her owne nature; and ſuch as owe attendance to her, become better proficients in their inſtructions deriued from her. Neither can we obſerue what may really deſerue your imitation, but by diſcerning the excellence of that whereof we treat by a true and proper *definition*.

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How *Complement* may be corrupted.

THere is nothing on earth ſo pure, but abuſe may *corrupt* it; nothing ſo good, but cuſtome may depraue it. This may appeare in this one *Subiect*, which wee haue now in diſcourſe. Former times were not ſo *iaded* to *faſhions*, as to eſteeme nothing *formall*, but what was *phantaſticall*. It was not then held the life of *Complement*, to haue the art to ſet a face, court a glaſſe, make a cringe or a ducke. Legges were held for vſefull ſupporters, but no *Complementall* poſtures. New-minted words made not their tongues more *complete*; nor an Outlandiſh Salute their Perſons more admired. Virgin-modeſty made reſolution her *Steletto* to guard her honour. Plumes and Feathers were held light dreſſings for ſtaid minds; ſuſpicious trimmings for ſtale Maids. Actors might weare them in their preſentments vpon the Stage, but modeſt Matrons were neuer allowed to weare them in the ſtate. Women were admitted to haue Painters, but not to be their owne painters: *Campaſpe* was pictured out in her colours by *Apelles*: *Crotons* fiue daughters liuely depictured by *Zeuxes*; yet theſe, without any helpe of art, ſtill retained their owne natiue features. It was the *Complement* of that age to deliuer their minde freely without mincing, conuerſe friendly without glozing; walke the ſtreet demurely without gazing. Wherein (with ſubmiſſion euer to grauer iudgements) this latter age, in mine opinion, deſerues iuſt reproofe. Education is a ſecond Nature, and this hath giuen that

free-

*Complement*

freedome to women, as they may admit any oportunity to entertaine time with their amorous ſeruants; redart wanton tales with light bluſhes; paſſe a whole afternoone in a Bay-window, in Congies, Courtſies, and other vſeleſſe *Complements*. Flaſhes of wit are made beguilers of time; and theſe mixt now and then with ſuch laſciuious paſſages, as modeſty might iuſtly hold it ſelfe abuſed to be ſo encountred. Alas! Who knowes not what ſecret traines are laid for credulous women, vnder theſe pretenced parlies? Doe you obſerue how their tongues are tipt with your prayſes; how they honour your ſhadowes; admire the earth you tread on; adore the Ayre you breath on; and with their ayrie applauſes ſo gild you, as in the end they palpably gull you; leauing you no leſſe miſerably deluded, than themſelues ſeaſed of what their ſenſuall queſt purſued? Beware of that *Complement* which giues way to rob you of your choyceſt *Ornament*. *Egnatius*, in *Catullus*, is brought out, ſhewing the whiteneſſe of his teeth: a poore ſubiect to raiſe an Encomiaſticke poem. Theſe are Theames for an amorous Muſe: White teeth, rolling eyes, a beautifull complexion (all exteriour and inferiour goods) being that which *Euryala* his Nurſe praiſed, when ſhe waſhed the feet of *Vlyſſes*, namely, *gentle ſpeech*, and *tender fleſh*. No leſſe perſwaſiue by the elegancy of the one, than inuaſiue by delicacy of the other. But all theſe outward imbelliſhments giue but ſmall accompliſhment to the inward beauty: "Where *good's* a better attribute than *faire*. Now be not theſe dainty ſubiects for a *Complete* youth to diſcant on? What Crotchets and extemporall Conceits are hatched out of an addle braine? The very ſhadow of *Iulia's* haire muſt not want the compleateſt honour, that either *art* can deuiſe, or *coſt* erect. Not a *Cooplet* but muſt be poetically *Complete*; which

out

Complement

out of an amorous phrenſie muſt with mounting *Hyperboles* be thus contemned.

*Skinne more pure than* Ida's *ſnow,*
*Whiter farre than* Mooriſh *milke,*
*Sweeter than* Ambroſia *too,*
*Softer than the* Paphian *ſilke,*
Indian *plumes or thiſtle-downe,*
*Or* May-bloſſoms *newly blowne,*
*Is my Miſtreſſe Roſie-pale,*
*Adding beauty to her vaile.*

An excellent peece of *Complementall* ſtuffe to catch a ſelfe-conceited one. Many you haue of your ſexe, who are too attentiue auditors in the report of their owne prayſes. Nothing can bee attributed to them, which they hold not properly due vnto them. Which conceit, many times, ſo tranſports them, as, *Narciſſus*-like, they are taken with their owne ſhadowes; doting on nothing more than theſe Encomiaſticke bladders of their deſertleſſe praiſes. Let mee aduiſe you, whoſe diſcretion ſhould bee farre from giuing light eare to ſuch ayrie *Tritons*, to diſ-relliſh the oylie *Complement* of theſe amorous Sycophants. Much more vſefull and beneficiall it will be for you to retaine that modeſty which appeared in *Alphonſus* Prince of *Aragon*s anſwer to a plauſiue Orator; who hauing repeated a long Panegyricall Oration in his prayſe, replyed; *If that thou haſt ſaid, conſent with truth, I thanke God for it; if not, I pray God grant mee grace that I may doe it.* You ſhall encounter with ſome of theſe *Complete* Amoriſts, who will make a ſet ſpeech to your Gloue, and ſweeten euery period with the perfume of it. Others will hold it an extraordinary grace to become Porters of your Miſſet, or holders of your Fanne, while you pinne on your Maske. *Seruice, Obſeruance, Deuotion* be the *Generall heads* of their *Complement*. Other Doctrine they haue none, either to inſtruct morally, or informe politically. Beleeue it, *Gentlewomen*, they are ill-ſpent houres, that are beſtowed in conference with theſe *Braine-wormes*. Their friuolous diſcourſe will exact from you ſome anſwer: which if you ſhape iuſtly to their dialect, there will be more vaine wind ſpent, than you can redeeme with many teares. Let no conceit tranſport you aboue your ſelues; hold it for no *Complement* worthy your breeding, to trifle time in loue-toyes. They detract both from *diſcretion* and *modeſty*, and oft-times endanger the ruine of the *latter* fearefully. This kinde of *Complement* with *great ones*, were but meere *Canting* among *Beggars*. Hee or ſhee are the *Completeſt*, who in arguments of *diſcourſe* and *action* are *diſcreeteſt*. Full veſſells giue the leaſt ſound. Such as hold *Complement* the ſole ſubiect of a glib tongue, actiue cringe, or artfull ſmile; are thoſe onely *Mimicks*, or *Buffouns* of our age, whoſe *Behauiours* deſerue farre more deriſion than applauſe. Thus you haue heard how *Complement* may be *corrupted*; wee now purpoſe, with as much propriety and breuity as wee may, to ſhew you how it may be *refined*. To the end, that what is in its owne nature ſo commendable, may bee entertained with freedome of choyce, and retained without purpoſe to change.

How *Complement* may be refined.

THe *Vnicornes* horne being dipt in water, cleares and purifies it. It is the honour of the Phyſician to reſtore nature, after it bee decayed. It is the ſole worke of that ſupreme Archytect to bring light out of darkeneſſe, that what was darke might bee enlightened; life out of death, that what was dead might bee enliuened; way out of error, that the erring might bee directed; knowledge out of ignorance,

*Complement*

rance, that the ignorant might be inſtructed; a ſalue out of ſinne, that ſinnes ſore might bee cured; comfort out of affliction, that the afflicted might be comforted; hope out of deſpaire, that the deſperate might bee ſuccoured; a raiſing from falling, that their fall might be recouered; ſtrength out of weakneſſe, that his great worke might be glorified. Gold thrice tryed, becomes the purer and more *refined*: And *Complement* the moſt, when it is beſt accommodated. True it is, that *Society* is either a *Plague* or a *Perfume*. It infects, where Conſorts are ill-affected; but workes excellent effects, where vertuous Conſorts are aſſembled.

*It is the ſweeteſt note that one can ſing,*
*When* Grace *in* Vertues *key, turnes* Natures *ſtring.*

Where two meeke men meet together, their conference (ſaith mellifluous *Bernard*) is ſweet and delectable: where one man is meeke, it is profitable: where neither, it proues pernicious and vncomfortable. It is *Society* that giues vs, or takes from vs our *Security*. Let me apply this vnto you, *Gentlewomen*, whoſe vertuous diſpoſitions, (ſo ſweetly hath nature grac'd you) promiſe nothing leſſe than feruorous deſires of being good. Would you haue that *refined* in you, which others *corrupt*, by inuerting the meanes? Or expreſſe that in her natiue Colours, which will beautifie you more than any artificiall or adulterate colours, whoſe painted Varniſh is no ſooner made than melted? Make choyce of ſuch for your *Conſorts*, whoſe choyce may admit no change. Let no *Company* be affected by you, which may hazard infecting of you. The *World* is growne a very *Peſt-houſe*: timely preuention muſt be vſed, before the infection haue entred. You haue no ſuch ſoueraigne receits to repell, as you haue to preuent. The infection of vice leaues a deeper ſpot or ſpeckle on

*Complement*

the mind, than any diſeaſe doth on the body. The *Blackmoore* may ſooner change his skin, the *Leopard* his ſpots, than a ſoule deepe dyed in the graine of infection, can put off her habituate corruption. Be it then your principall care to make choyce of ſuch baſhfull Maids, modeſt Matrons, or reuerend Widdowes, as hold it their beſt *Complement* to retaine the opinion of being *Continent*. Infamy hath wings as ſwift as fame. Shunne the occaſion, leſt you vndergoe the brand. *Poſthuma*, becauſe giuen to laughter, and ſomething forward to talke with men, was ſuſpected of her honeſty; where being openly accuſed, ſhe was acquitted by *Spurius Minutius*, with this caueat, to vſe words ſutable to her life. Ciuility, truſt me, is the beſt and moſt *refined Complement* that may be. Courting in publike places, and vpon firſt ſight, it affects not; for it partakes more of *impudent* than *Complete*. Be it of the *City* that argument of diſcourſe be miniſtred, it can talke freely of it without mincing; or of the *Court*, it can addreſſe it ſelfe to that garbe in apt words without minting; or of the *Countrey*, in an home-ſpun phraſe it can expreſſe whatſoeuer in the Countrey deſerues moſt prayſe. And all this in ſuch a proper and familiar manner, as ſuch who are tied to *Complement*, may aſpire to it, but neuer attaine it. Hee that hath once taſted of the fountaine *Clitorius*, will neuer afterward drinke any wine. Surely, howſoeuer this ciuil and familiar forme of dialect may ſeeme but as pure running water in compariſon of *Complement*, which, like *Nectar*, ſtreames out in Conduits of delight to the humorous hearer: yet our diſcreet *Complementer* preferres the pure fountaine before the troubled riuer. It is true, that many faſhions, which euen theſe later times haue introduc'd, deſerue free admittance; yea, there is ſomething yet in our *Oare*, that may be *refined*.

Yet

*Complement*

Yet in the acceptance of theſe, you are not to entertaine whatſoeuer theſe finer times haue brought forth. Where variety is affected, and the age to inconſtancy ſubiected, ſo as nothing but what is rare and new becomes eſteemed: Either muſt our inuentions be preſent and pregnant, our ſurueyes of forraine places ſerious and ſollicitant, or we ſhall fall into decay of faſhion, or make old ones new, and ſo by antiquity gull our Nation. Truth is, though our tongues, hands, bodies, and legges be the ſame, our Elocution, action, geſture, and poſture are not the ſame. Should the ſoule of *Troilus*, according to that erroneous tranſmigration of *Pythagoras*, paſſe into the body of one of our Engliſh Courtiers; or *Hortenſius*, (who was an Orator actiue enough) into one of our Engliſh Lawyers; or *Antigone* (who was *Complementall* enough) into one of our Engliſh Curtezans; they would finde ſtrange Cottages to dwell in. What is now held *Complete*; a few yeares will bury in diſgrace. Nothing then ſo *refined*, if on earth ſeated, which time will not raze, or more curious conceits diſeſteeme, or that vniuerſall reduction to nothing diſſolue. That *Complement* may ſeeme pleaſing; ſuch a faſhion generally affecting; ſuch a dreſſing moſt *Complete*: yet are all theſe within ſhort ſpace couered with contempt. What you obſerue then to be moſt ciuill in others, affect it; ſuch an *habit* needs not to be *refined*, which cannot be bettered. Faſhion is a kinde of frenzy; it admires that now, which it will laugh at hereafter, when brought to better temper. Ciuility is neuer out of faſhion; it euer retaines ſuch a ſeemely garbe, as it conferres a grace on the wearer, and enforceth admiration in the beholder. Age cannot deface it; Contempt diſgrace it; nor grauity of iudgement (which is euer held a ſerious Cenſor) diſapproue it.

*Complement*

Be thus minded, and this *Complement* in you will be purely *refined*. You haue ſingular patternes to imitate, repreſent them in your liues, imitate them in your loues. The *Corruption* of the age, let it ſeize on ignoble ſpirits; whoſe education, as it neuer equall'd yours, ſo let them ſtrike ſhort of thoſe nobler indowments of yours: labour daily to become improued, honour *her* that will make you honoured: let *vertue* be your crowne, who holds vanity a crime: So may you ſhew holineſſe in your life, enioy happineſſe at your death, and leaue examples of goodneſſe vnto others both in life and death.

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Wherein *Complement* may be admitted, as mainely conſequent.

COurts & eminent places are held fitteſt Schooles for *Complement*. There the *Cinnamon* tree comes to beſt grouth; there her *barke* giues ſweeteſt ſcent. Choice and ſelect faſhions are there in onely requeſt; which oft-times like thoſe *Ephemera*, expire, after one dayes continuance: whatſoeuer is vulgar, is thence exploded; whatſoeuer nouell, generally applauded. Here be weekely Lectures of new *Complements*; which receiue ſuch acceptation, and leaue behinde them that impreſſion, as what garbe ſoeuer they ſee vſed in Court publikely, is put in preſent practiſe priuately; leſt diſcontinuance ſhould blemiſh ſo deſeruing a quality. The Courts gloſſe may be compared to glaſſe, bright, but brittle; where *Courtiers* (ſaith one) are like *Counters*, which ſometime in account goe for a thouſand pound, and preſently before the Count be caſt, but for a ſingle peny. This too eager affection after *Complement*, becomes the conſumption of many large *hereditaments*. Whereto it may be probably obiected, that euen diſcretion inioynes euery one to accommodate himſelfe to the faſhion or condition of that place wherein he liues.

*Plutarch.*

*Complement*

liues. To which Obiection I eaſily condeſcend; for ſhould a ruſticke or booriſh *Behauiour* accompany one who betakes himſelfe to the Court, he might be ſure to finde a *Controuler* in euery corner to reproue him; or ſome *complete gallant* or other, pittifully to geere and deride him. But to dote ſo on faſhion, as to admire nothing more then a phantaſticke dreſſing, or ſome anticke *Complement*, which the corruption of an effeminate State hath brought in, derogates more from diſcretion, then the ſtrict obſeruance of any faſhion addes to her repute. This place ſhould be the *Beacon* of the *State*; whoſe mounting *Proſpect* ſurueyes theſe inferiour coaſts which pay homage and fealty vnto her. The leaſt obliquity there, is exemplary elſewhere. Piercingſt iudgements, as well as pregnantſt wits ſhould be there reſident. Not a wandring or indiſpoſed haire, but giues occaſion of obſeruance to ſuch as are neere. How requiſite then is it for you, whoſe Nobler deſcents promiſe, yea, exact more of you, then inferiours, to expreſſe your ſelues beſt in theſe beſt diſcerning and deſeruing *places*? You are women; modeſty makes you *completeſt*: you are *Noble women*, deſert accompanying your deſcent will make you *nobleſt*. You may, and conueniency requires it, retaine a Courtly garbe, reſerue a well ſeeming State, and ſhew your ſelues liuely Emblemes of that place, wherein you liue: You may entertaine diſcourſe, to allay the irkeſomeneſſe of a tedious houre; beſtow your ſelues in other pleaſing recreations, which may no leſſe refreſh the minde, than they conferre vigour and viuacity to the body. You may be eminent ſtarres, and expreſſe your glory in the reſplendent beames of your vertues; ſo you ſuffer no blacke cloud of infamy to darken your precious names. She was a *Princely Chriſtian Courtier*, who neuer approached

the

*Complement*

the *Court*, but ſhee meditated of the *Court* of *heauen*; neuer conſorted with her *Courtiers*, but ſhe contemplated thoſe *Citizens* of *heauen*; nor euer entred the *Preſence-Chamber*, but ſhee thought of the *preſence* of her *Maker*, the King of *heauen*. Such Meditations are receits to cure all inordinate motions. Your *Liues* ſhould be the *lines* to meaſure others actions. Vertue is gracious in euery ſubiect, but moſt in that, which the Prince or Princeſſe hath made gracious. Anciently, the *World* was diuided into three parts, whereof *Europa* was held the *ſoule*; properly, euery *Politike State* may be diuided into three Cantons, whereof the *Court* is the *Sunne*. You are *Obiects* to many *Eyes*; be your *actions* platformes to many *liues*. I can by no meanes approue that wooing and winning *Complement* (though moſt *Courts* too generally affect it) which makes her ſole Obiect, purchaſe of Seruants or Suitors. This garbe taſtes more of *Curtezan* than *Courtier*: it begets *Corriuals*, whoſe fatall Duello's end vſually in blood. Our owne *State* hath ſometimes felt the miſery of theſe tragicke euents; by ſuffering the loſſe of many *generous* and free-bred Sparkes; who, had not their Torches beene extinguiſhed in their blood, might to this day haue ſuruiued, to their Countries ioy and their owne fame. So great is the danger that lyes hid in affable *Complements*, promiſing aſpects, affectionate glances, as they leaue thoſe who preſumed of their owne ſtrength, holding themſelues invulnerable, many times labouring of wounds incurable. Be you no ſuch *Baſiliske*; neuer promiſe a calme in your face, where you threaten a ſtorme in your heart. Appeare what you are, leſt Cenſure taxe you of inconſtancy, by ſaying, you are not what you were. An open countenance and reſtrained boſome ſort not well together. Sute your diſcourſe to your action; both to a modeſt diſpoſe of your affection. Throw abroad no looſe Lures, wandring eyes, ſtrayed lookes; theſe delude the *Spectators* much, but the *Actors* moſt. A iuſt reuenge! by ſtriuing to take in others, they are taken by others. How dangerous doe wee hold it to be, in a time of infection, to take vp any thing, be it neuer ſo precious, which wee finde loſt in the ſtreet? One of your looſe lookes, be it darted with neuer ſo *Complementall* a ſtate, is farre more infectious, and mortally dangerous. There is nothing that ſounds more cheerefully to the eare, or leaues a ſweeter accent; nothing that conueyes it ſelfe more ſpeedily to the heart, or affords fuller content for the time, than conceit of loue. It will immaze a perplexed wretch in a thouſand extremes; whoſe amazed thoughts ſtand ſo deepely ingaged to the *Obiect* of his affection; as hee will ſuſtaine any labour, in hope of a trifling fauour. Such ſoueraignty beauty retaines, which, if diſcretion temper not, begets ſuch an height of conceit in the party beloued; as it were hard to ſay, whether the *Agent* or *Patient* ſuffer more. To you let mee returne, who ſtand fixed in ſo high an Orbe; as a gracefull Maieſty well becomes you, ſo let modeſty grace that Maieſty; that demeaning your ſelues like *Complete* and gracious *Courtiers* on earth, you may become triumphant and glorious *Courtiers* in heauen.

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Wherein *Complement* may be omitted, as meerely impertinent.

THis garbe, as it ſuites not with all *Perſons*, ſo ſorts it not to all *Places*. For a *Mechanicke* to affect *Complement*, would as ill ſeeme him, as for a rough-hewen *Satyre* to play the *Orator*. It is an excellent point of diſcretion, to fit ones ſelfe to the quality or condition of that *place* where he reſides. That Vrbanity which becomes a *Citizen*, would rellish

*Complement*

of too much curioſity in a *Country-man*. That *Complement* which giues proper grace to a *Courtier*, would beget deriſion or contempt, being perſonated by a *Merchant* or his *Factor*. In affaires of State, is required a gracefull or *Complete* poſture; which many times procures more reuerence in the perſon intereſſed, than if that ſtate were omitted. Whereas, in ordinary affaires of trafficke, it were indiſcretion to repreſent any ſuch ſtate, or to vſe any expreſſion, either by way of *diſcourſe* or *action*, that were not familiar. That perſon, who preferres *Complement* before *profit*; and will rather ſpeake not to be vnderſtood, than loſe one polite-ſtollen phraſe, which hee hath purchaſed by eare onely, and vnderſtands not, may account himſelfe one among his bank-rupt brethren, before he breake. It is pittifull to heare what a remnant of fuſtian, for want of better *Complement*, a Complete-Country-Goſſip (for ſo ſhee holds her ſelfe) will vtter in one houre amongſt her Pew-fellowes. How ſhee will play the Schoole-Miſtreſſe in precepts of Diſcipline and morall *Behauiour*! Nothing ſo gracefull in another, which ſhee will not freely reproue; nothing ſo hatefull in her ſelfe, which ſhee will not confidently approue. Teach ſhee will, before ſhee be taught; and correct *Forme* it ſelfe, to bring *Forme* out of loue with it ſelfe. To which malady, none is more naturally ſubiect, than ſome Ladies caſhiered *Gentlewoman*, or one who hath plaid Schoole-Miſtreſſe in the City, and for want of competent pay, remoues her Campe into the Countrey: where ſhee brings enough of vanity into euery family throughout the Pariſh. Shee will not ſticke to inſtruct her young Pupils in ſtrange points of formality, enioyning them not to aske their Parents bleſſing without a *Complement*. Theſe, as they were neuer Miſtreſſes of families, ſo they are generally ignorant

Complement

rant in employments of that kinde. Thoſe three principall workes or faculties of the *Vnderſtanding*, which might enable them to *Diſcourſe*, *Diſtinguiſh*, and to *Chuſe*, are ſo eſtranged from them, as their *Diſcourſe* conſiſts ſolely in arguments of vanity, their *Diſtinction* in meere ſhadowes of formality, their *Choyce* in ſubiects and Conſorts of effeminacy. Eight things, ſaith *Hippocrates*, make ones fleſh moyſt and fat; the firſt, to be merry and liue at hearts eaſe; the ſecond, to ſleep much; the third, to lie in a ſoft bed; the fourth, to fare well; the fifth, to be wel apparelled and appointed; the ſixth, to ride alwayes on horſe-backe; the ſeuenth, to haue our wil; and the eighth, to be employed in Plaies & paſtimes, & in ſuch time-beguiling recreations, as yeeld contentment and pleaſure. Theſe are the onely receits in requeſt with thoſe *Shee-Cenſors* we now diſcourſe of; and of whom it may bee ſaid, as was ſometimes ſpoken of one *Margites*, that he neuer plowed, nor digged, nor did any thing all his life long that might tend vnto goodneſſe; and by neceſſary conſequence wholly vnprofitable to the world. Who, howſoeuer they are leſſe than Women at their *worke*, yet at their *meat* (ſo vnconfined is their appetite) they are more than men, and in their *habit* (ſo phantaſticke is their conceit) neither women nor men. So as, were *Diogenes* to encounter one of theſe, hee might well expoſtulate the cauſe with her, as he did vpon like occaſion with a youth too curiouſly and effeminately dreſt: *If thou goeſt to men, all this is but in vaine, if vnto women, it is wicked.* But theſe wee hold altogether vnworthy of *your* more *generous* ſociety; whoſe excellent breeding hath ſufficiently accommodated you for City, Court, and Countrey; and ſo fully inform'd you how to demeane your ſelues in all affaires; as I make little doubt, but you know, wherein it may bee *admitted*, as mainely *conſequent*; and wherein *omitted* as meerely *impertinent*. I meane therefore to deſcend briefly to the laſt branch of this *Obſeruation*; declaring, what Ornament giues *Complement* beſt beauty or *accompliſhment*.

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Eccleſ. 18.6.

IT is true, what the ſonne of *Sirach* ſometimes ſaid; *When a man hath done his beſt, he muſt beginne againe, and when he thinketh to come to an end, he muſt goe againe to his labour.* There is nothing ſo exact, which may not admit of ſomething to make it more perfect. We are to goe by ſtayres and ſteps to the height of any ſtory. *Vertues* are the *Staires*, *Perfection* the *Spire*. But I muſt tell you, *Gentlewomen*, the way for you to *aſcend*, is firſt to *deſcend*: *Complete* you cannot bee, vnleſſe you know how *replete* you are of miſery. Humility is the ſtaire that conducts you to this ſpire of glory. Your *beauty* may proclaime you faire; your *diſcourſe* expreſſe a pregnancy of conceit; your *behauiour* confirme you outwardly *complete*. Yet there is ſomething more than all this required, to make you abſolutely *accompliſhed*. All theſe outward becommings, bee they neuer ſo gracefull, are but reflections in a glaſſe; quite vaniſhed, ſo ſoone as the glaſſe is remoued. *Critolaus* ballance was of precious temper, and well-deſeruing eſtimation with Heires of Honour; who poiſed the goods of *body* and *fortune* in one ſkale, and goods of the *mind* in the other: where the goods of the *minde* ſo farre weighed downe the other, as the heauen doth the earth and Seas. To lead a dance gracefully; to marry your voyce to your inſtrument muſically; to expreſſe your ſelues in proſe and verſe morally; are commendable qualities, and enforcing motiues of affection. Yet I muſt tell you, for the firſt, though it appeare by your feet to be

What *Complement* giues beſt *accompliſhment*.

but

Complement

but a meere *dimenſion*, in the opinion of the Learned it is the *Diuels proceſſion*: Where the *Dance* is the *Circle*, whoſe *centre* is the *Deuil*. Which may be reſtrained by a more eaſie or moderate glaſſe to ſuch wanton and immodeſt *Reuels*, as haue anciently been vſed in the Celebration of their prophane feaſts by Pagans, and are to this day by Pagan-chriſtians; who, to gaine applauſe from the Spectator, care not what ſhameleſſe parts they play in the preſence of their Maker. But what are theſe worth, being compared with theſe inward Ornaments or beauties of your *mind*; which onely diſtinguiſh you from other creatures, and make you ſoueraigneſſes ouer the reſt of Gods creatures? You haue that within you, which will beſt *accompliſh* you. Let not that be corrupted, by which your crooked wayes may be beſt corrected. Hold it no ſuch neceſſary poynt of *Complement*, to ſhew a kinde of maieſty in a *Dance*; and to preferre it before the *Complement* of a Religious taske. Thoſe ſenſuall *Curtezans*, who are ſo delighted in ſongs, pipes, and earthly melody, ſhall in hell rore terribly and howle miſerably: crying, as it is in the Apocalips; *Woe, Woe, Woe*. Woe ſhall euery one cry ſeuerally, for the reward they haue receiued in hell eternally, ſaying and ſighing, *Woe is mee that euer I was borne*: for farre better had it beene for her, that ſhee had neuer beene borne. And againe; *Curſed be the wombe that bare me a ſinner*. After this, ſhall ſhe cry out in her ſecond *Woe* againſt her ſelfe and all the members of her owne body. Woe be vnto you my accurſed *feet*, what euill haue you brought vpon me miſerable wretch, who by your peruerſe paths and wicked waies haue ſhut heauens gate of me? Wo vnto you my *hands*, why haue you depriued me by your ſinfull touch, and ſenſual embrace of the Crown of glory; by your meanes am I brought to hell fire,

Appoc.8.

where

*Complement*

where I ſhall be tormented eternally? Woe vnto thee, thou curſed *tongue*, what miſchiefe haſt thou brought vpon me, by vttering words ſo ſcurrilous and filthy, and ſinging vnciuill ſongs ſo frequently? O ye curſed *Eyes*, who by your vnlawfull obiects of concupiſcence, haue depriued me of Gods preſence, and neuer ſhed one teare for your ſinnes in token of repentance! Now begins your intollerable weeping (ye teare-ſwolne *eyes* neuer dryed) before all the diuels and the damned. Woe vnto thee my *heart*, what haſt thou put vpon me, who by thy luſtfull thoughts and vnlawfull ioyes, haſt depriued me of eternall ioyes? The third *Woe*, that ſhe ſhall cry out, is this, ſaying: Woe vnto the *bitterneſſe* of my *torments*, for they are comfortleſſe: woe vnto the *multitude* of them, for they are numberleſſe: woe vnto the *eternity* of them, for they are endleſſe. Would our wanton Curtezans, who ſport it in their beds of Iuory, ſurfeit it in their delicacy, wanton it in the boſome of ſecurity, and dedicate their whole time to ſenſuality, reflect vpon ſuch a ſoueraigne ſalue or ſpirituall balme as this; they would draw backe their *feet* from the wayes of wantonneſſe, and exerciſe them wholly in the pathes of righteouſneſſe. They would remoue their *hands* from vnchaſte embraces, and inure them to the ſearch of Scriptures. They would ſtop their *mouthes* from vttring ought vnciuilly, and teach their *tongues* to be Orators of modeſty. They would turne their *eyes* from vanity, and fixe them on the pureſt obiects of eternity. That ſo, inſtead of *bitterneſſe* of *torments*, they might taſte the *ſweetneſſe* of diuine *comforts*: inſtead of *multitude* of *torments*, they might partake the numberleſſe *number* of Gods *mercies*: and inſtead of the *eternity* of thoſe *torments*, *immortality* with Gods *Saints* and *Seruants*.

*Complement*

Preuention is the life of policy; the way to auoid thoſe, and enioy theſe, is to liue in your Court here on earth, where you are ſpheered, as in the preſence of God and his heauenly Angels, where your hope is ſeated. Though your *feet* be here, your *faith* ſhould be there: here your *Campe*, there your *Court*. Meane time, while you ſoiourne here, you are to hold a *good Chriſtian* the *completeſt Courtier*: and that *vertue* is the ornament, which giues *Complement* the beſt *accompliſhment*. Silken honour is like painted meate; it may feede the eye, but affords no nouriſhment. That Courtiers Coate giues a vading gloſſe, whoſe heart is not inwardly lin'd with grace. Let goodneſſe guide you in the way, and happineſſe will crowne you in the end. Let your *Complete armour be righteouſneſſe*, your *Complement* lowlineſſe; *complete* in nothing ſo much as holineſſe; that in your conuoy from Earth, you may be endenized in heauen, naturall Citizens, angelicall Courtiers.

Instruction is the life of p[illegible]
tho[illegible] and [illegible] the [illegible]
of Earth, when you are [illegible]
of God and His [illegible]
is ended. Though your sorrows, your [illegible]
be many, free your Conscience, your Con[illegible]
then, while you sojourn here, [illegible]
Consider the [illegible] Course [illegible]
[illegible]
[illegible] when [illegible]
[illegible] eye [illegible]
[illegible]
[illegible]
guide you in the way [illegible]
crown you in the end. Let your
[illegible], your Comp[illegible]
according to [illegible]
ly from Earth, you may be [illegible]
natural Citizens [illegible] Content.

# THE ENGLISH Gentlevvoman.

## Argument.

Decency *recommended as requiſite in foure diſtinct Subiects* : Decency *the attractiueſt motiue of* affection : *the ſmootheſt path that leads to* perfection.

### DECENCY.

DECENCY takes *Diſcretion* euer along with her to chooſe her *faſhion.* She accommodates her ſelfe to the *place* wherein ſhe liues, the *perſons* with whom ſhe conſorts, the *ranke* or quality ſhee partakes. Shee is too diſcreet to affect ought that may not ſeeme her : too conſtant to change her *habit* for

DECENCY.

the inuention of any phantaſticke wearer. What propriety ſhee expreſſeth in her whole poſture or carriage, you ſhall eaſily perceiue, if you will but with a piercing eye, a ſerious ſuruey, reflect vpon her demeanour, in her *Gate*, *Looke*, *Speech*, *Habit*. Of which, diſtinctly, we purpoſe to intreat, in our Entry to this *Obſeruation*; that by theſe you may probably collect the excellency of her condition.

*Decency* recommended as requiſite in foure diſtinct ſubiects.

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GATE.

THat, wherein we ſhould expreſſe our ſelues the humbleſt, many times tranſports vs moſt, and proclaimes vs proudeſt. It is no hard thing to gather the *diſpoſition* of our *heart*, by the *dimenſion* of our *gate*. What a circular geſture wee ſhall obſerue ſome vſe in their pace, as if they were troubled with the *vertigo*! Others make a tinkling with their feet, and make diſcouery of their light thoughts, by their wanton *gate*. Others with a jetting and ſtrutting *pace*, publiſh their hauty and ſelfe-conceited minde. Thus doe our *Wantons* (as if they had tranſparant bodies) diſplay their folly, and ſubiect themſelues to the cenſure of leuity. This cannot *Decency* endure. When ſhe ſees *Women*, whoſe *modeſty* ſhould be the Ornament of their *beauty*, demeane themſelues more like *Actors* than ciuill Profeſſants, ſhee compaſſionately ſuffers with them, and with choyce precepts of morall inſtruction (wherein ſhe hath euer ſhewne her ſelfe a ſingular proficient) ſhe labours to reclaime them. With amorous, but vertuous Rhetoricke, ſhe wooes them, hooping by that meanes to winne them. Shee bids them looke backe to preceding times, yea thoſe, on which that glorious light which ſhines in theſe Chriſtian dayes, neuer reflected. And there they ſhall finde *Women* highly cenſured, for that their outward carriage onely made

them

Decency.

them ſuſpected. A vaile couered their *face*, modeſty meaſured out their *pace*; their *Spectators* were as ſo many *Cenſors*: Circumſpect therefore were they of their carriage, leſt they ſhould become a ſcandall or blemiſh to their ſexe. Their repaire to their Temples was *decent*, without any looſe or light geſture; Entring their Temples, conſtant and ſetled was their behauiour. Quicke was their *pace* in diſpatch of houſhold affaires; but ſlow in their Epicureall viſits or ſenſuall goſſipings. They had not the art of imitating ſuch huffing and mounting *gates*, as our light-ſpirited Dames now vſe. They were not as then learn'd to *pace*: ſo far eſtrang'd were they from the very leaſt conceit of vanity in this kinde. How much more ſhould theſe purer times, where verity is taught and embraced, vanity ſo much tax'd and reproued, affect that moſt, which adornes and beautifies moſt? Is it not palpable folly, to walke ſo hautily in theſe ſtreets of our captiuity? Eye your *feet*, thoſe *baſes* of frailty, how they, who ſo proudly ſtrut on earth, are but earth, and approach daily nearer their earth. The *Swan*, when ſhe prides her ſelfe in her *whiteneſſe*, reflects on her *blacke feet*, which brings downe her plumes, and allayes her ſelfe-conceit with more humbleneſſe. What anticke Pageants ſhall wee behold in this ſuruey of Earth? With what *Apiſh* geſtures they walke, which taxeth them of lightneſſe? How like *Coloſſo's* others walke, which diſcouers their haughtineſſe? how *punctually* theſe, as if they were Puppets drawn by an enforced motion? How *phantaſtically* thoſe, as if their walke were a theatrall action? Theſe vnſtaid *dimenſions* argue vnſetled *diſpoſitions*. All is not well with them. For if one of the *Spartan Ephori* was to loſe his place, becauſe he obſeru'd no *Decency* in his *pace*, how may we be opinion'd of ſuch *Women*, whoſe *yeeres* exact-

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of them ſtayedneſſe, whoſe places retaine in them more peculiar reuerence, and whoſe *deſcents* inioyne them to a ſtate-reſeruance; when they, to gaine obſeruance, admit of any *new*, but *vndecent* poſture? Deſerue theſe approuement? No; *diſcretion* cannot prize them, nor *iudgement* prayſe them. *Vulgar opinion*, whoſe applauſe neuer receiues life from deſert, may admire what is *new*, but *diſcretion* that onely which is *neat*. It is one thing to walke honeſtly as on the day, another thing to walke vnciuilly as on the night. *Decency* becomes the one; *Deformity* the other. Neither onely are *modeſt women* to be cautelous *how* they walke, but *where* they walke. Some places there be, whereto if they repaire, walke they neuer ſo *Ciuilly*, they cannot walke *honeſtly*. Thoſe who value reputation, will not be ſeene there; for *Honour* is too deare a purchaſe to be ſet at ſale. Such as frequent theſe places, haue expoſed themſelues to ſhame; and made an irreuocable Contract with ſinne. They make choyce of the Twy-light, leſt their paths ſhould be diſcouered; and ſhrowd their diſtained actions with the ſable Curtaine of night, leſt they ſhould bee diſplayed. Theſe, howſoeuer their *feet* walke ſoftly, their *hearts* poſte on ſwiftly, to ſeize on the voluptuous prey of folly.

Farre be theſe wayes from your walkes, vertuous Ladies, whoſe modeſty makes you honored of your Sexe. Though your *feet* be here below, let your *faith* be aboue. Let no path of pleaſure draw you from thoſe ioyes which laſt for euer. Though the *world* be your *walke* while you ſoiourne here; *heauen* ſhould be your *ayme*, that you may repoſe eternally there. Liue deuoutly, walke demurely, profeſſe conſtantly; that deuotion may inſtruct you, your wayes direct you, your profeſſion conduct you to your heauenly Countrey. It is a probable argument, DECENCY

that ſuch an one hates her Countrey, where onely ſhe is to become Citizen, who thinkes it to bee well with her here, where ſhee is a Pilgrim. Walke in this maze of your Pilgrimage, that after death you may enioy a laſting heritage. So ſhall you praiſe God in the *gate*, and after your Chriſtian race finiſhed, receiue a Crowne.

LOOKE.

IT is moſt true, that a wanton Eye is the trueſt euidence of a wandring and diſtracted minde. The *Arabians* prouerbe is elegant; *Shut the windowes, that the houſe may giue light.* It is *death* that enters in by the *windowes*. The *Houſe* may be ſecured, if theſe be cloſed. Whence it was, that princely Prophet praid ſo earneſtly: *Lord turne away mine eyes from vanity.* And hence appeares mans miſery. That thoſe *Eyes*, which ſhould be the Ceſternes of ſorrow, limbeckes of contrition, ſhould become the lodges of luſt, and portals of our perdition. That thoſe which were giuen vs for aſſiſtants and aſſociates, ſhould become our aſſacinats. Our *Eye* is made the ſenſe of *ſorrow*, becauſe the *ſenſe* of *ſinne*; yet more apt is ſhe to giue way to ſinne, then to finde one teare to rinſe her ſinne. An *vncleane eye* is the *meſſenger* of an *vncleane heart*: confine the one, and it will be a means to rectifie the other. Many dangerous obiects will a *wandring eye* finde, whereon to vent the diſpoſition of her corrupt heart. No place is exempted, no ſubiect freed. The *ambitious eye* makes *honour* her *obiect*, wherewith ſhe afflicts her ſelfe, both in aſpiring to what ſhe cannot enioy, as likewiſe in ſeeing another enioy that, whereto her ſelfe did aſpire. The *Couetous* makes wealth her *obiect*; which ſhee obtaines with toile, enioyes with feare, forgoes with griefe: for being got they load her, lou'd they ſoile her, loſt

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they gall her. The *Enuious* makes her *Neighbours* flouriſhing field, or fruitfull harueſt, her *obiect*; ſhe cannot but looke on it, looking pine and repine at it, and repining iuſtly conſume her ſpirit with *enuying* it. The *Laſciuious* makes *beauty* her *obiect*, and with a *leering looke*, while ſhe throweth out her *lure* to catch others, ſhe becomes catcht her ſelfe. This *obiect*, becauſe it reflects moſt on your *ſexe*, let it be thus diſpoſed, that the inward *eye* of your ſoules may be on a ſuperiour beauty fixed. Doe ye admire the comelineſſe of any creature? remoue your *eye* from that *obiect*, and beſtow it on the contemplation of your Creator. Wormes and flyes, that haue layen dead all winter, by reflexe of the Sunne beames, are reuiued: ſo theſe *fleſh-flyes*, who haue beene long time buried in theſe ſenſuall *Obiects* of earth, no ſooner reflect on the *Sunne of righteouſneſſe*, than they become enliuened and enlightened. Thoſe filmes which darkened the *eye* of their mindes, are remoued, thoſe thicke Cataracts of earthly vanities are diſperſed and diſpelled, and a new light into a new heart infuſed.

I know well, *Gentlewomen*, that your reſort to places of eminent reſort, cannot but miniſter to you variety of Obiects. Yea, euen where nothing but chaſte thoughts, ſtaid lookes, and zealous deſires ſhould harbour, are now and then looſe thoughts, light lookes, and licentious deſires in eſpeciall honour. The meanes to preuent this malady, which like a ſpreading vlcer diſperſeth it ſelfe in euery ſociety, is neither willingly to take nor be taken. *Dinah* may be a proper Embleme for the *eye*; ſhee ſeldome ſtrayes abroad, but ſhee is in danger of rauiſhing. Now to preſerue purity of heart, you muſt obſerue a vigilant diſcipline ouer euery ſenſe. Where, if the *eye*, which is the light of the body, be not well diſpoſed; the reſt of the ſenſes cannot chooſe but be

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much darkned. We ſay, that the want of one peculiar ſenſe ſupplies that defect with an higher degree of perfection in the reſt. Sure I am, there is no one ſenſe that more diſtempers the harmony of the mind, nor proſpect of the Soule, then this *window* of the body. It opens euer to the *Rauen*, but ſeldome to the *Doue*. Rauing affections it eaſily conueyes to the heart; but Doue-like innocence it rarely retaines in the breſt. As it is a member of the fleſh, ſo becomes it a ſeruant of the fleſh; apprehending with greedineſſe, whatſoeuer may miniſter fuell to carnall concupiſcence. This you ſhall eaſily correct, by fixing her on that pure and abſolute *obiect*, for which ſhe was made. It is obſerued by profeſt *Oculiſts* (an obſeruation right worthy a Chriſtians ſerious conſideration) that whereas all creatures haue but *foure Muſcles* to turn their eyes round about, man hath a *fift* to pull his *eyes* vp to heauen. Doe not then depreſſe your *eyes*, as if they were fixed on earth, nor turne them round, by gazing on the fruitleſſe vanities of earth; but on *heauen*, your *hauen* after earth. In the Philoſophers ſcale, the ſoule of a *flye* is of more excellence then the *Sunne*; in a Chriſtian ſcale, the ſoule of man is infinitely more precious then all creatures vnder the Sunne. Preſerue then the honour of a *beautifull ſoule*, which ſuffers infinitely when it is blemiſhed with any ſoile. So order and diſpoſe your *lookes*, as cenſure may not taxe you of lightneſſe, nor an amorous glance impeach you of wantonneſſe. Send not forth a tempting *eye* to take another; nor entertaine a tempting *looke* darting from another. Neither take nor be taken. To become a prey to others, will ſlaue you; to make a prey of others, will tranſport you. Looke then vpward, where the more you *looke* you ſhall *like*, the longer you *liue* you ſhall *loue*.

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**SPEECH.**

WIthout *Speech* can no ſociety ſubſiſt. By it we expreſſe what we are, as veſſels diſcouer themſelues beſt by their ſound. Diſcretion makes opportunity her anuile, whereon is wrought a ſeaſonable diſcourſe. Otherwiſe, howſoeuer we *ſpeake* much, we *diſcourſe* little. That ſage Stagirian debating of the conuenience and propriety of diſcourſe before *Alexander*, maintained, that none were to be admitted to *ſpeake* (by way of poſitiue direction) but either thoſe that mannaged his warres, or his Philoſophers which gouerned his houſe. This Opinion taſted of too much ſtrictneſſe (will our *women* ſay) who aſſume to themſelues a priuiledge in arguments of diſcourſe, be the argument neuer ſo courſe whereon they treat. Truth is, their tongues are held their defenſiue armour; but in no particular detract they more from their honour, than by giuing too free ſcope to that glibbery member. For to ſuch as profeſſe their ability at this weapon, may that ſaying of *Pandelphus* be properly applied: *They ſpeake much ill, but they ſpeake little well; they ſpeake much, but doe little.* Againe, *They doe little well, but they doe much ill; they ſay well, but doe ill.* They promiſe much, but doe little. What reſtraint is required in reſpect of the tongue, may appeare by that iuory guard or garriſon with which it is impaled. See, how it is double warded, that it may with more reſeruancy and better ſecurity be reſtrained! To giue liberty to the tongue to vtter what it liſt, is the argument of an indiſcreet perſon. In much *Speech* there can neuer want ſinne, it either leaues ſome tincture of vain-glory, which diſcouers the proud heart, from whence it proceeded; or ſome taſte of ſcurrility, which diſplayes the wanton heart, from whence it ſtreamed; or ſome violent and diſpaſſionate heat, which pro-

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claimes a rancorous heart, from whence it iſſued. Whereas, a well-diſpoſed mind will not ſpeake before it conceiue; nor deliuer ought by way of expreſſion, till it be prepared by a well-ſeaſoned deliberation. That Philoſophers ſpeech deſerues retention; who ſeeing a ſilent gueſt at a publike feaſt, vſed theſe words: *If thou beeſt wiſe, thou art a foole; if a foole, thou art wiſe in holding thy peace.* As diſcourſe vſefully edifying conferres a benefit to the hearer; ſo diſcourſes fruitleſſe and wandring, as they tyre the eare, ſo they taxe the diſcretion of the ſpeaker. It was an excellent precept of *Eccleſiaſticus*: *Thou that art young, ſpeake, if need be, and yet ſcarcely when thou art twice asked. Comprehend much in few words; in many bee as one that is ignorant: be as one that vnderſtandeth, and yet hold thy tongue.* The direction is generall, but to none more conſequently vſefull than to *young women*; whoſe baſhfull ſilence is an ornament to their Sexe. Volubility of tongue in theſe, argues either rudeneſſe of breeding, or boldneſſe of expreſſion. The *former* may be reclaimed by a diſcreet Tutor, but the *latter*, being grounded on arrogancy of conceit, ſeldome or neuer. It will beſeeme you, *Gentlewomen*, whoſe generous education hath eſtranged you from the *firſt*, and whoſe modeſt diſpoſition hath wean'd you from the *laſt*; in publike conſorts to *obſerue* rather than *diſcourſe*. It ſuites not with *her* honour, for a *young woman* to be prolocutor. But eſpecially, when either men are in preſence, or ancient Matrons, to whom ſhee owes a ciuill reuerence, it will become her to tip her tongue with ſilence. Touching the ſubiect of your diſcourſe, when oportunity ſhall exact it of you, and without touch of immodeſty expect it from you; make choyce of ſuch arguments as may beſt improue your knowledge in houſhold affaires, and other priuate employments. To diſcourſe

Eccleſ.22.8,7.

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of State-matters, will not become your auditory: nor to diſpute of high poynts of Diuinity, will it ſort well with *women* of your quality. Theſe *She-Clarkes* many times broach ſtrange opinions, which, as they vnderſtand them not themſelues, ſo they labour to intangle others of equall vnderſtanding to themſelues. That Diuine ſentence, being made an indiuiduate conſort to their memory, would reclaime them from this errour, and free them from this opinionate cenſure: *God forbid, that we ſhould not be readier to learne than to teach. Women,* as they are to be no *Speakers* in the Church, ſo neither are they to be diſputers of controuerſies of the Church. Holy *Bernard* pleaſantly glanced at theſe, when on a time entring a Church, wherein the image of our Lady was erected, hee was ſaluted by the Image in this manner, *Good morrow* Bernard; which deuice hauing quickly diſcouered, perceiuing ſome perſon to bee purpoſely incloſed in it, he forthwith replyed: *Your Ladiſhip hath forgot your ſelfe; Women ſhould be no Speakers in the Church.* In one word, as modeſty giues the beſt grace to your behauiour, ſo moderation of *Speech* to your diſcourſe. Silence in a *Woman* is a mouing Rhetoricke, winning moſt, when in words it wooeth leaſt. Now to giue *Speech* and *Silence* their diſtinct attributes or perſonall Characters: wee may gather their ſeuerall tempers by the ſeuerall effects derined from them. More ſhall we ſee fall into ſinne by *Speech* than *Silence*: Yea, whoſoeuer intendeth himſelfe to *ſpeake much*, ſeldome obſerues the courſe of doing what is iuſt.

*Ambroſ. in lib. de offic. Greg. in mor.*

In the whole current of your diſcourſe, let no light ſubiect haue any place with you: this, as it proceeds from a corrupt and indiſpoſed heart, ſo it corrupts the hearer. Likewiſe, beware of ſelfe-prayſe; it argues you haue *ſlow neighbours*, or few deſerts. Let not

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calumny runne deſcant on your tongue: it diſcouers your paſſion too much; in the meane time, venting of your ſpleene affords no cure to your griefe, no ſalue to your ſore. If oportunity giue your ſexe argument of diſcourſe; let it neither taſte of *affectation*, for that were ſeruile; nor touch vpon any *wanton relation*, for that were vnciuill; nor any *State-politicall action*, for the height of ſuch a ſubiect, compar'd with your weakeneſſe, were vnequall. If you affect Rhetoricke, let it be with that familiarity expreſſed, as your plainneſſe may witneſſe for you, that you doe not affect it. This will make your *Speech* ſeeme gracious to the *Hearer*, conferre a natiue modeſty on the *Speaker*, and free you of all preiudicate cenſure.

HABIT.

THere is nothing which moues vs more to pride it in *ſinne*, than that which was firſt giuen vs to couer our *ſhame*. The fruit of a Tree made man a ſinner; and the leaues of a Tree gaue him a couer. In your *Habit* is your modeſty beſt expreſſed; your diſpoſitions beſt diſcouered. The *Habit* of the mind is diſcerned by the ſtate or poſture of the body; the condition or quality of the body by the *Habit*, which either addes or detracts from her beauty. As we cannot probably imagine ſuch to haue modeſt mindes, who haue immodeſt eyes; ſo can wee not properly ſay ſuch *women* to be modeſt matrons or profeſſors of piety, who in their *attire* ſhew arguments of their immodeſty. It skils not much, for the quality of your *habits*, whether they be ſilken or wollen, ſo they bee ciuill and not wanton. For albeit, ſome haue affirmed that all *gorgeous attire* is the *attire* of *ſinne*, the quality of the *perſon* may ſeeme to extenuate the quality of that ſinne. For noble and eminent perſonages were in all times admitted to weare them; and

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to be diſtinguiſhed by them: Neither indeed, is the *ſumptuouſnes* of the *habit*, ſo reprehenſiue, as the phantaſticknes of the *habit* reſpect of the form or faſhion. It is this which derogates highly from the repute of a Chriſtian, to ſee her affect variety & inconſtancy of *attire*, more than euer did Pagan. There is nothing which introduceth more effeminacy into any flouriſhing State, than vanity in *habit*. Where we may obſerue *faſhion*, many times, ſo long affected, til all *faſhion* become exiled. Surely, whatſoeuer our lighter diſpoſed Curtezans thinke, it is Ciuility which adds moſt grace, *Decency* which expreſſeth beſt ſtate, and comlines in *attire* which procures moſt loue. Other *habits*, as they diſplay the mind of the wearer, ſo are they ſubiects of laughter or contempt to any diſcreet beholder. Time is too precious to be made a *Pageant* or *Morrice* on. Theſe miſconceiued ornaments are meer deformities to good minds. Vertuous and diſcreet Matrons would be loath to weare ought that might giue leaſt ſcandall or offence to their ſexe. Forraine faſhions are no baits to catch them, nor phantaſtick, rather phanaticke dreſſings to delude them. They cannot eye that *habit* which deſerues approuing, nor that *attire* which merits louing, where Ciuility is not pattern. *Decency* is their choyceſt liberty, which ſets thē forth aboue all Embroydery. There was an ancient Edict amongſt the *Romans*, purpoſely to rid the State of all vſeleſſe loyterers, that no *Roman* ſhould goe through the ſtreets of the City, vnleſſe hee carried with him the badge or ſignall of that Trade whereby he liued: inſomuch, that *Marc. Aurelius*, ſpeaking of the diligence of the *Romans*, giueth them this deſeruing teſtimony, that all of them followed their labour. Now I maruell, whether vpon due ſuruey of all thoſe artizans, either Periwig, Gregorian-maker, or Tyre-woman, had any ſet place or proper vocati-

*Cic. in lib. de leg.*

on, or what badges they might beare to ſignifie their profeſſion. Would not theſe new-found Artiſts haue beene rather derided than approued, geered than applauded? Sure, *Rome* was more ciuill than to giue way to ſo contagious an euill. *Veſta* had her maidens, ſo had *Viriplaca* her Matrons; but neither of their followers could admit of any new-minted faſhions. That Lady City had neuer ſoueraniz'd ouer ſo many rich States, ſwelling Empires, victorious Princes, had ſhee expoſed her ſelfe to ſuch vanity, which had beene the greateſt Eclypſe to her ſpreading glory.

To you let me bend my diſcourſe, whoſe more *generous* parts conferre mote true beauty on themſelues, than theſe outward fopperies can euer doe: doe not betray your names to ſuſpition. The Chaplet of fame is not reſerued for wantons, nor ſuch as ſute themſelues to the *habit* of lightneſſe; for theſe adde one degree more to their ſexes weakeneſſe: but for *ſuch women as array themſelues in comly apparell, with ſhamefaſtneſſe and modeſty, not with braided haire, or gold, or pearles, or coſtly apparell.* But, *as becommeth women that profeſſe the feare of God. For euen after this manner in time paſt did the holy women, which truſted in God, tyre themſelues.* Here you haue a direct platforme, how to *attire* your ſelues outwardly; ſuting your ciuill *habit* with variety of ſweet graces inwardly. Let not then theſe Spider-cauls delude you, diſcretion will laugh at them, modeſty loath them, *Decency* contemne them. Looſe bodies ſort beſt with theſe adulterate beauties. Thoſe, whoſe conuerſation is in heauen, though they ſoiourne here on earth; Thoſe, whoſe erected thoughts ſpheere them in an higher Orbe than this Circle of frailty; Thoſe, whoſe ſpotleſſe affections haue deuoted their beſt ſeruice to goodneſſe, and made *Modeſty* the exact mold of all their actions, cannot endure to ſtoope to ſuch braine-

1 Tim.2.9,10.

Pet.3.5.

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braine-ſicke Lures. And ſuch are you, whoſe *generous* deſcent, as it claymes precedence of others, ſo ſhould your vertuous demeanour in theſe foure diſtinct ſubiects, GATE, LOOKE, SPEECH, HABIT, improue your eſteeme aboue others. In *Gate*, by walking humbly : in *Looke*, by diſpoſing it demurely ; in *Speech*, by deliuering it moderately ; in *Habit*, by attiring your ſelues modeſtly : all which, like foure choyce borders, perfumed with ſweeteſt odours, will beautifie thoſe louely lodges of your ſoules with all *Decency*. Meane while, imprint theſe Diuine motions in your memory. And firſt for the *firſt*, hold this *tenet* ; To walke, walking to meditate, meditating to make the ſubiect of it your Maker, is the beſt portion of the Creature ; for the *ſecond*, to fix your eye with that indifferency on the Creature, as it neuer auert your contemplatiue eye from your Creator ; for the *third*, to direct your *Speech* to the benefit of the hearer, and to auoyd impertinences for conſcience-ſake farre more than cenſure ; for the *fourth* and laſt, to make choyce of that *Habit*, whoſe Ciuility may doe you honour, and publiſh you examples of *Decency* to any diſcreet or temperate beholder.

*Decency* the attractiueſt motiue of *affection*.

WHat is it that conueyes more affection to the heart, than *Decency* in the obiect we affect? The *Spouſe* in the *Canticles* was *blacke*, but *comely* ; and this gaue praiſe to her beauty. A ſtrayd looke may moue affection in a light heart, but in a vertuous minde it begets hate. Truth is, in this diſordered age, where the beſt ſhot to be diſcharg'd is the Tauerne bill, the beſt Alarum is the ſounding of healths, and the moſt abſolute March is reeling ; diſcretion hath receiu'd ſuch a maime, as affection is ſeldome meaſu-

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meaſured by what we are, but what we weare. Vanity hath ſet vp her *Flagge*; and more freſh-water ſouldiers deſire to fight vnder her Banner, than the *Enſigne* of honour. But all this workes little vpon a conſtant and rightly-tempered diſpoſition. Such an one plants there his loue, where with comfort hee may liue. Doe you thinke that a jetting *Gate*, a leering *Looke*, a glibbery *Tongue*, or gaudy *Attire* can moue affection in any one worthy your loue? Sure no; he deſerues a *light one* for his choyce, who makes his choyce by one of theſe. To be an admirer of one of theſe, were to preferre in his choyce a *May-marrian* before a *Modeſt Matron*. Now there are ſome faſhions which become one incomparably more than another: the reaſon whereof may be imputed either to the natiue *propriety* of the *party* vſing that forme, habit, or complement; or elſe to the *quality* of the *perſon*, which makes the faſhion vſed, infinitely more gracious. For the *firſt*, you ſhall neuer ſee any thing imitated, but it ſeemes the imitator worſt at the firſt. Habit will bring it into a *ſecond nature*; but till ſuch time as cuſtome hath matur'd it, many imperfections will vſually attend it. Whereas, whatſoeuer is naturally inbred in *vs*, will beſt beſeeme and adorne vs; it needs no other face than what nature gaue it, and would generally become worſe, were it neuer ſo little enforced. For the *ſecond*, as in any Theatrall preſentment, what becomes a Peere or Potentate, would not ſort with the condition of any inferiour ſubſtitute; euery one muſt bee ſuited to the perſon he preſents: So in the Theatre of ſtate, diſtinct faſhions both in *Habit* and *Complement* are to be retained, according to the place wherein he is ranked. *Lucrece*, no doubt, ſtamped a deeper impreſſion of affection in the heart of her beholder, by addreſſing her ſelfe to houſwiuery and purple-ſpinning,

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ſpinning,than others could euer doe with their reere bankets and riotous ſpending. All are not of *Ægyſtus* minde, who was taken with a Complement of lightneſſe. This argued, that a youthfull heat had rather ſurpriz'd his amorous heart, than any diſcreet affection preferr'd him to his choyce. But how vading is that loue, which is ſo lightly grounded? To what dangerous ouertures is it expoſed? Where *Vertue* is not directrice in our choyce, our inconſtant mindes are euer prone to change. Wee finde not what we expected; nor digeſt well what we formerly affected; All is out of ſquare, becauſe *diſcretion* contriu'd not the building. To repaire this breach, and make the Obiect wee once entertained, euer beloued: Let nothing giue vs *Content*, but what is *decent*. This is the *Habit*, *Gentlewomen*, which will beſt become you to be woo'd in, and content a diſcreet Suitor moſt to haue you wonne in. All others are neither worth viewing, wooing, weighing, nor wearing. Rich Iewels, the more we looke on them, the more are wee taken with them. Such Iewels are modeſt women, whoſe countenance promiſeth goodneſſe, an enforced ſmile natiue baſhfulneſſe, euery poſture ſuch tokens of *Decency* and comelineſſe, as *Caius Tarquinius* in his *Caia* could conceiue no fuller happineſſe. Shee, I ſay, who made wooll and purple her dayes taske, and this her conſtant impreze: *Where thou art* Caius, *I am* Caia. Conforme then you *generous* Diſpoſitions to a *Decency* of faſhion, that you may *attract* to your ſelues and *beget* in others, *motiues of affection*.

## DECENCY.

*Decency* the ſmootheſt path that leads to *perfection.*

FOuntaines runne by many winding and mazie Currents into one maine Riuer ; Riuers by ſundry Channels into one maine Ocean. Seuerall wayes direct paſſengers into one City ; but one onely way guides man to the heauenly City. This way is *Vertue*, which like ſome choyce confection ſweetens the difficulty of euery Occurrent that encounters her in her queſt after *Perfection.* Of all thoſe *Cardinall Vertues*, it is *Temperance* onely which ſeaſons and giues them a vertuous relliſh. Which Vertue dilates it ſelfe to ſeuerall branches ; all which bud forth into one ſauoury fruit or other. It is true, that hee who is euery way *Complete*, may bee properly ſtyled an *abſolute* man. But what is it which makes him *Complete ?* It is not a ſcrude face, an artfull Cringe, or an *Italionate* ducke that deſerues ſo exquiſite a title. Another age will diſcountenance theſe, and couer theſe *Complete formaliſts* with duſt. No, *Ladies* ; it is ſomething that partakes of a more Diuine Nature, than a meere Complementall geſture. If you would aſpire to *perfection*, obſerue the *meane*, that you may attaine the *end*. *Temperance* you cannot embrace, if *Decency* be eſtranged from your choyce. If *temperate*, you cannot chuſe but be *decent*: for it includes an abſolute moderation of our deſires in all ſubiects.

Come then, *Gentlewomen*, loue to be *decent*, and that will teach you the beſt *Complement*. You haue that in you, which diuinely employ'd, wil truly ennoble you. Your deſcent may giue you an higher aſcent by way of precedency before others, but this you cannot appropriate to your owne deſerts, but that Nobility of blood which is deriued to you by others. Labour to haue ſomething of your owne, which you may challenge to be yours properly, without any helpe of an ancient pedigree. How well doth it ſeeme you, to expreſſe a ciuill decent ſtate in all your actions? You are in the eyes of many, who preciſely obſerue you, and deſire to imitate whatſoeuer they note obſeruable in you. You may then become excellent patternes vnto others, by retaining *decency*, and entertaining her for your follower. Shee will make you appeare gracious in their ſight, whoſe iudgements are pure and vncorrupted; howſoeuer our Corkie cenſurers traduce you, your fame cannot be blemiſhed, nor the odour of thoſe vertues which ſo ſweetly chafe and perfume you, decayed. *Decency* attended you in your life, and the memory of your vertues ſhall crowne you after death. Euen there, “Where youth neuer ageth, life neuer “endeth, beauty neuer fadeth, loue neuer faileth, “health neuer vadeth, ioy neuer decreaſeth, griefe is “neuer felt, groanes are neuer heard, no obiect of “ſorrow to be ſeene, gladneſſe euer to be found, no “euill to be fear'd. Yea, the *King* ſhall take pleaſure in your beauty, and at your end inueſt you with endleſſe glory. Prize not then the cenſure of ſenſuall man, for hee is wholly ſet on vanity; but fixe your eyes on him, who will cloath you with eternity. Let this be your Crowne of comfort, that many are improued by your Example, many weaned from *ſinne*, many wonne to *Sion*. By ſowing the ſeed of goodneſſe, that is, by giuing good examples, expreſſed beſt by the effectuall workes of faith, you ſhall reape a glorious harueſt. Actions of goodneſſe ſhall liue in you, and cauſe all good men to loue you. Whereas, thoſe are to be eſteemed worſt, who not onely vſe things euilly in themſelues, but likewiſe

*Aug Soliloq. Cap. XXXV.*

*Sen. de vita beata.*

towards others. For,of ſo many deaths is euery one worthy, as hee hath left examples of naughtineſſe vnto poſterity. Let vertues then bee the ſtayres to raiſe you ; theſe will adde vnto your honour, ſeat you aboue the reach of Cenſure, and ioyne you indiuidually to your *beſt Louer*.

DECENCY

*Aug.Med.c.*4.
*Greg. in mor.*

# THE ENGLISH Gentlevvoman.

## Argument.

Eſtimation, *a* Gentlewomans *higheſt prize; how it may be diſcerned to be* reall; *how* ſuperficiall; *how it may be impregnably preſerued; how irreparably loſt; The abſolute* end, *whereto it chiefly aſpires, and wherein it cheerefully reſts.*

## ESTIMATION.

ESTIMATION is a good opinion drawne from ſome probable grounds. An vnualuable gemme, which euery *wiſe* [*Merchant*, who tenders his honor, preferres before life. The loſſe of this makes him an irreparable Bankrupt. All perſons ought to rate it high, becauſe it is the value of themſelues;

Eſtimation, a Gentlewomans higheſt prize.

*Eſtimation.*

ſelues, though none more dearely than thoſe, in whom modeſty and a more impreſſiue feare of diſgrace vſually lodge. Theſe, ſo cautelous are they of ſuſpition, as they will not ingage their *good names* to purchaſe affection. Publike reſorts, becauſe they may corrupt, they auoyd; Priuacy they conſort with, and in it conuerſe with their owne thoughts, whether they haue in them ought that may betray them. They obſerue what in others deſerues approuement, and this they imitate; with an vncorrupt eye they note others defects, which they make vſe of as a caueat. Pure is their *mold*, but farre purer the temper of their *minde*. *Fame* they hold the ſweeteſt flower that euer grew neare the border of *Time*. Which, leſt either it ſhould wither for want of moiſture, or wanting warmth ſhould loſe its vigour, they bedew it with gracious affects, and renue it with zealous reſolues. Deſcent, as they draw it from others, ſo would they improue it in themſelues. Ancient houſes, now and then, ſtand in need of props and pillars; theſe would they haue ſupplyed with the Cardinall vertues.

Theſe are Emblemes of your ſelues (*Noble Ladies*) who ſo highly tender your honour, as *Eſtimation* gaines you more than what your *bloods* gaue you. It is a Princely command of your affections, which mounts you to this height of goodneſſe: diſtinguiſhing betwixt *blind loue*, and *diſcreet affection*. Pleaſure cannot make you ſo forgetfull of your honour, as to depriue you of that in a moment, which you ſhall neuer recouer. Vertue hath taken that ſeazure of you, as no light thought can ſeize on you, or diſpoſſeſſe her of that claime ſhee hath in you Treacherous *Tarpeia*'s may be taken with gifts; but your honour is of too high an eſtimate to ſuffer the leaſt blemiſh for reward. You obſerue what ſtaines haue laid,& do yet lie vpon many anciẽt families by means of attainders in their Progenitors. Their bloods (ſay we) were corrupted, whereby their eſtates became confiſcated, their houſes from their lineall ſucceſſours eſtranged, and they to laſting infamy expoſed. Certainely, though not in ſo high degree (for theſe were *Capitall*) many families haue receiued deepe ſtains from light actions, which neither time, though neuer ſo aged, could weare out, nor the liuing exploits of their noble ſucceſſors wipe off. Vice hath euer beene of a deeper dye than vertue; and the memory of the one commonly ſuruiues the fame of the other. Wounds, when they are healed, leaue their ſcarres behinde them: Paths retaine their prints. Your memory ſhall neither receiue life from that noble blood which ſprinkles in you, nor from any monumentall ſhrine which may hereafter couer you, but from thoſe precious odours of your euerliuing vertues, which ſhall eternize you. Theſe are of power to make ſuch as long ſince dyed, and whoſe vnequall'd beauty is for many ages ſince to aſhes turned, retaine a flouriſhing fame in the gratefull memory of the liuing.

*Eſtimation.*

Penelope *for ſpending chaſte her dayes,*
*As worthy as* Vlyſſes *was of praiſe.*

A daily ſiege ſhee ſuffered, and in her Conqueſt equall was ſhee to thoſe victorious Peeres of *Greece*, who made *Troy* their *triumph*. *Eſtimation* was her *higheſt prize*. Suiters ſhee got, yet amidſt theſe, was not her *Vlyſſes* forgot. Long abſence had not eſtranged her affection; youthfull conſorts could not moue in her thoughts the leaſt diſtraction; neither could opportunity induce her to giue way to any light action.

Well might *Greece* then eſteeme her *Penelope* of more laſting fame than any *Pyramid* that euer ſhee erected. Her vnblemiſhed eſteeme was of farre purer ſtuffe than any iuory ſtatue that could bee reared. Nor was *Rome* leſſe beholden to her *Lucrece*, who ſet her honour at ſo high a price, as ſhee held death too light to redeeme ſuch a prize.

*Though force, frights, foes, and furies gaz'd vpon her,*
*Theſe were no* wounds *but* wonders *to her honour.*

The preſence of a Prince no leſſe amorous than victorious, could not winne her; though with him *price*, *prayer*, and *power* did ioyntly wooe her. Well deſeru'd ſuch two modeſt Matrons the choice Embraces of two ſuch heröicke Champions, as might equal their cõſtant Loues with the tender of their deareſt liues. And two our Hiſtories afford, whom ſucceeding fame hath recorded eminent, becauſe double Conquerours, both of *Cities* and of *themſelues*: puiſant and continent. This noble teſtimonie we receiue of *Scipio*, that being a young man of twenty foure yeares of age, in the taking of a City in *Spaine*, hee repreſſed the flaming heat of his youthfull deſires, when a beautifull maid was brought him, reſtoring her to a young man called *Allutius*, to whom ſhee was eſpouſed, with a great reward. Right worthy was hee to conquer another, who could with ſuch temper ſubdue himſelfe: ſuch good ſucceſſe hath euer attended on theſe *Morall vertues*, though profeſſed by Pagans. The other *Heröe* was rightly * *Auguſtus* both in name and nature; and whereſoe're you looke, a victorious CÆSAR. *Cleopatra* kneeled at his feet, layd baits for his eyes; but in vaine; her beauties were beneath that Princes chaſtity.

* *Cap.*

*Tit. Liu. lib.* 4. *cap.* X I.

Abſolute Commanders were theſe Heröicke Princes of their affections, yet a farre more ſingular argument of his compoſed diſpoſition, and of Morall, if not Diuine, Mortification, ſhewed that young man SPVTIMIA in *Valerius Maximus*, whoſe beauty

*Eſtimation.*

beauty did ſo incomparably become him, as it occaſioned many women to luſt after him: which this noble youth no ſooner prrceiued, than hee purpoſely wounded his face, that by the ſcarre he ſuſtained, his beauty might become more blemiſhed, and conſequently all occaſion of luſting after it, clearely remoued.

Now (*Gentlewomen*) if you make *Eſtimation* your *higheſt prize*; if you preferre honour before pleaſure, or what elſe is deare or tender; your fame will find wings to flye with. This will gaine you deſeruing Suiters. Portion may wooe a worldling; Proportion a youthfull Wanton; but it is Vertue that winnes the heart of diſcretion.

Surely, I haue ſeldome knowne any make this eſteeme of honour, and dye a contemptible begger. Such as haue beene prodigall of it, haue felt the miſery of it; whereas, a chaſte minde hath euer had ſomething to ſuccour and ſupport it. Thus you ſee what this *inward beauty* is, which if you enioy, you ſit farre aboue the reach of Calumny; age cannot taint it, nor youth tempt it. It is the *Eſtimation* within you, that ſo confines you, as you hate that place which giues opportunity, that perſon which makes importunity his agent to lay ſiege to your Chaſtity.

Now wee are to deſcend to the ſecond branch, wherein wee are to ſhew you how this *Eſtimation*, which is your *higheſt prize*, may be diſcerned to be *reall*; which is not gathered by the firſt appearance, but a ſerious and conſtant triall.

IN *Philoſophy*, a man begins with experience, and then with beleefe, but in *Diuinity*, wee muſt firſt beginne in faith, and then proceed to knowledge.

*Eſtimation.*

True it is, that the Sunne, Moone, and Starres become ſubiect to vanity; yet charity bids me beleeue, that there are many beauteous and reſplendent Stars in this our Firmament, many freſh fragrant Roſes in this our *incloſed Garden* of *Albion*, who haue preſeru'd their beauty without touch, their honour without taint. Where, if vanity did touch them, yet did it not ſo ſeize on them, as to disfigure or transforme them. You (*noble Gentlewomen*) are thoſe *Starres*, whoſe glory can neuer be eclipſed, ſo long as your *Eſtimation* liues vnſtained; you are thoſe *fragrant Roſes*, whoſe beauty cannot be tainted, ſo long as your ſtalke of honour growes vntouched. Now to the end that your luſtre may not bee like to that of the *Glowworme*, nor *rotten wood*, which is meerely *imaginary*, compared with that is *reall*; you are not to make faire and glorious pretences, purpoſely to gull the world, and caſt a miſt before the eyes of bleered iudgements. No, you are to be *really*, what you appeare *outwardly*. Theſe that walke in the Clouds, though they deceiue others much, yet they deceiue themſelues moſt. Obſerue then this rule of direction; it will accompliſh you more than any outward Ornament that Art can beſtow on you; *Be indeed what you deſire to be thought.* Are you Virgins? dedicate thoſe inward Temples of yours to chaſtity; abſtaine from all corrupt ſociety; inure your hands to workes of piety, your tongues to words of modeſty. Let not a ſtraid looke taxe you of lightneſſe, nor a deſire of gadding impeach you of wantonneſſe. The way to winne an husband is not to wooe him, but to be woo'd by him. Let him come to you, not you to him. Profferd ware is not worth the buying. Your ſtates are too pure, to bee ſet at ſale; too happy, to be weary of them. So long as you liue as you are, ſo your mindes bee pure, you can-

How *Eſtimation* may be diſcerned to be *reall.*

not

*Eſtimation.*

*Saluſt.*

not poſſibly be poore. You haue that within you, will enrich you, ſo you conforme your mindes to your meanes. In the diſcourſe of vertues, and true eſtimate of them, none was euer held more excellent than that which is found in chaſte youth. You are Conquerours in that, wherein the greateſt Conquerours haue fail'd. Your chaſte paths are not trac'd with wandring deſires; your priuate Chambers arras'd with amorous paſſions; you ſpinne not out the tedious night in *ah mee's*. Your repaſt findes no hinderance in digeſtion; your harmeleſſe repoſe no loueſicke diſtraction. Others you may command; by none commanded. Others will vow their ſeruice vnto you; while you are from all ſeruitude freed. Liue then worthy the freedome of ſo noble a Condition; for your Virgin ſtate wants nothing that may enlarge her freedome. Againe, are you wiues? you haue attained an *honourable ſtate*; and by it made partakers of that indiuiduate vnion, where one ſoule ruleth two hearts, and one heart dwelleth in two bodies. You cannot ſuffer in that, wherein you haue not one ſhare. Griefe by your *Conſort* is allayed; ioy by partaking with him is augmented. You haue now taken vpon you to become *Secretaries* to others as well as your ſelues; but being one and the ſame with your ſelues, doe not betray their truſt, to whoſe truſt you haue recommended your ſelues. Imagine now (to recall to memory an ancient Cuſtome) that you haue broken the axletree of your Coach at your doore; you muſt be no more ſtraglers. Theſe walking Burſes and moueable Exchanges, ſort not with the conſtancie of your Condition. You muſt now intend the growth and proficience of thoſe *Oliuebranches* about your table. Like a curious and continuate builder, you muſt euer addreſſe your ſelues to one worke or other. From their infancy to their

*Eſtimation.*

youth, from their youth to their maturer growth For the firſt, I know well that diſtich to bee moſt true.

*A mother to be Nurſe, that's* great *and* faire,
*Is now held baſe: True Mothers they be rare.*

But farre was it from thoſe ancient heröicke Ladies, to thinke this to bee either a diſgrace to their place, or a blemiſh to their beauty. Their names are by aged Annals memorized, and ſhall by theſe of ours be reuiued. Such were *Cornelia,* the mother of *Gracchus*, and *Vetruria* of *Coriolanus*; who became examples of goodneſſe and chaſtity, Educating their children which they had brought vp from their own breſts, with the milke of morality.

The like did *Portia* the wife of *Brutus*; *Cleobula* the daughter of *Cleobulus*, one of the ſeuen Sages of *Greece*; *Sulpitia* the wife of *Calenus*, who not onely inſtructed her children which ſhe had tenderly nurſed, with excellent precepts while ſhee liued, but left ſundry memorable inſtructions, as *Legacies* or *Mothers bleſſings* to them, when ſhe dyed. *Hortenſia*, the excellent daughter of a moſt eloquent Orator, deſerued no leſſe fame, for her motherly care in nurſing and breeding, her ability in copious and ſerious diſcourſing, her grauity in compoſing and digeſting ſuch golden ſentences, as ſhee afterwards recommended to the peruſall of her ſuruiuing Children. *Edeſia* borne at *Alexandria*, farre excelled others in profunditie of learning, and piety of liuing; ſhee was admired by ſuch as liued in her time: performing the office of a Nurſe in her childrens infancy, of a Guardian in their minority, of a Sage Counſellour in their maturity.

*Paulina* the wife of *Seneca*, as ſhee was excellently ſeaſoned with the precepts of her husband, ſo ſhee ſurceas'd not from commending them to the practice

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ctice of thoſe children ſhee had by her husband. Whence it was, that *Seneca* bemoaned the ignorance of his mother, for that ſhee had not ſo exactly obſerued the precepts of his Father. What ſhall I ſpeak of *Theano*, the daughter of *Metapontus*? *Phemone*, who was firſt that euer compoſed heroicke verſe? *Corinnathia*, who exceeded the Poet *Pindarus* in her curious and artfull meaſures; and contending fiue ſeuerall times with him for the Garland? *Argentaria Pollia*, the wife of *Lucan*: whom ſhee is reported to haue aſſiſted in thoſe his high and heroicke compoſures? *Zenobia* the Queene of *Palmira*, who learned both the Greeke and Latine tongue, and compiled an excellent Hiſtory; approuing her ſelfe no leſſe a conſtant wife to her husband, then a nurſing Mother to her children? *Theodoſia* the yonger daughter of the vertuous and victorious *Theodoſius*; no leſſe renowned for her learning and other exquiſite endowments of minde, than by being inaugurated with an imperiall title, to which ſhe was afterwards aduanced. The Centons of *Homer* ſhe compoſed, and into one volume reduced, which to her ſuruiuing glory were after publiſhed. *Diodorus Logicus* his fiue daughters, all which excelled in learning and chaſtity, and left memorials of their motherly care to their poſterity.

Theſe were tender Nurſes, carefull Mothers, reuerend Matrons. Or to giue them that title which antiquity hath beſtowed on them; they were in ſo darke and cloudy a time, patternes of piety, preſidents of purity, champions of chaſtity, mirrours of modeſty, iewels of integrity. Women (to vſe *Plutarchs* words) ſo deuoted to contemplating, as they conceiued no delight in dancing; yet could not contemplation eſtrange them from performing ſuch proper offices as did concerne them. They knew

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what it was to obey; that it was not fit for an *inferiour member* to command the *head*, nor for them to ſoueraignize ouer their husbands. What had ſometimes beene taught them by their Mothers, they now carefully recommend to the ſerious reuiew of their Daughters.

Sen. in Octau.

*Wiues with obedience husbands ſhould ſubdue,*
*For by this meanes they'le be ſubdu'd to you.*

Thus learned they the duty of a wife, before they aſpired to that title: conforme your ſelues to their examples: the cloud which kept them from a full view of their condition, is in reſpect of you, diſperſed; your eyes are cleared, not with any Pagan errour filmed. Be then in this your Chriſtian coniugall Pilgrimage ſo conformed, that as with increaſe of dayes, ſo with approuement of deſerts you may be firmed.

Againe, are you widowes? you deſerue much *honour*, if you be ſo *indeed*. This name both from the Greeke and Latine hath receiued one conſonant Etimology; *depriued* or *deſtitute*. Great difference then is there, betwixt thoſe widowes who liue alone, and retire themſelues from publike concourſe, and thoſe which frequent the company of men. For a widow to loue ſociety, albeit her intentions reliſh nothing but ſobriety, giues ſpeedy wings to ſpreading infamy. Saint *Hierom* writing to *Euſtachia*, giues her this counſell; "If thou ſhalt finde any queſtion in Scrip-"ture, harder then thou canſt well reſolue; demand "ſatisfaction from ſuch an one, who is of a moſt ap-"proued life, ripe age; that by the integrity of his "perſon, thou maiſt be ſecured from the leaſt aſperſion: for in popular concourſe and Court-reſorts there is no place for widowes: for in ſuch meetings ſhe expoſeth her honour to danger, which aboue all others ſhe ought incomparably to tender. Yea, but

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will you obiect: admit, our inheritance, family, fortunes, and all lye a bleeding? may we not make recourſe to publike Courts, for redreſſe of our publike wrongs? What of all this? Doe not complaine that you are deſolate or alone. Modeſty affecteth ſilence and ſecrecy; a chaſte woman ſolitarineſſe and priuacy. If you haue buſineſſe with the Iudge of any Court, and you much feare the power of your aduerſary, imploy all your care to this end, that your faith may be grounded in thoſe promiſes of Chriſt: “Your Lord “maketh interceſſion for you, rendring right iudgement to the Orphane, and righteouſneſſe vnto the “widow.

This ineſtimable inheritance of Chaſtity is incomparably more to be eſteemed, and with greater care preſerued by *Widowes* then *Wiues*: albeit, by theſe neither to be neglected, but highly valued. Out of that ancient experience which time hath taught them, their owne obſeruations inform'd them, and the reuerence of their condition put vpon them; they are to inſtruct others in the practice of piety; reclaime others from the pathes of folly, and with a vertuous conuoy guide them to glory. It would leſſe become them to tricke and trimme themſelues gaudily or gorgeouſly, then yong girles, whoſe beauty and outward ornament is the hope and anchor-hold of their preferment: for by theſe doe the husbands ſeeke, and hope in time to get what they ſeeke. Whereas, it were much more commendable for widowes neither to ſeeke them, nor being offred, to accept them: leſt enforced by neceſſity, or wonne by importunacy, or giuing way to their frailty, they make exchange of their happy eſtate for a continuate ſcene of miſery. A widow ought to pray feruently, to exerciſe workes of deuotion frequently, that the benefit of her prayer may redound to her effectually

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and fruitfully; and not returne backe from the throne of God drily or emptily. For I would (according to *Menanders* opinion) haue a widow not onely to demeane her ſelfe chaſtely and honeſtly, but likewiſe to giue examples of her blameleſſe life to ſuch as heare her inſtructions attentiuely. For ſhe ought to be as a Glaſſe to young Maids, wherein they may diſcerne their crimes.

Now I hold her a chaſte Widow, who though ſhe haue opportunity to doe it, and be ſuited by importunity vnto it, yet will not ſuffer her breſt to harbour an vnchaſte thought, or conſent vnto it. In that Countrey where I was borne (ſaith *Lud. Viues*) we vſually terme ſuch widowes the greateſt aſſociates and aſſiſtants of vices, whoſe too much delicacy in bringing vp their children, makes them ofttimes depraued, and to all inordinate liberty addicted. Wherefore, I approue well of their courſe, who recommend the care of their children to ſome diſcreet and well-diſpoſed perſon. For ſuch is the too tender affection of mothers towards their children, and ſo much are they blinded with the loue of them, as they thinke they treat them too roughly, albeit they embrace them neuer ſo tenderly.

Saint *Hierome* writing vnto *Saluina*, ſaith; The chaſtity of a woman is fraile and fading, like a flower quickly periſhing and vading, with the leaſt guſt or blaſt of aduerſe Fortune failing, if not falling: eſpecially, where her age is apt for vice, and the authority of her husband wants to afford her aduice; from whoſe aſſiſtance, her honour deriues her beſt ſuccour and ſupportance. Who, if ſhee haue a great family, many things are required of her, and to bee found in her, to miniſter ſupply to the neceſſity of time, and vſe of affaires, wherein ſhe ſtands intereſſed. Requiſite therefore it were, that ſhee made choyce of ſome one diſcreetly ripe both in yeares and inward gifts, by whoſe honeſt integrity her family might bee better mannaged, with more diligence attended, and to the woman leſſe occaſion of diſgrace obiected.

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For I haue knowne very many women, who albeit they ſpent their daies continually within their owne doores, yet haue fallen into reproach either by ſome perſons obſeruing them, or of their owne families diſpoſed by them; for ſuffering their ſeruants goe abroad to neatly, arguing thereby a neglect of their family: ſo as the handmaids pride brought her Miſtreſſe into ſuſpition of contemning her honour.

Sure it is, that an honeſt woman, whoſe fame is her higheſt prize, requires nothing elſe, deſires nothing elſe, than to ſatisfie her husbands bequeſt, though dead: honouring him with a due Commemoration and admiration of his vertues: for the liues of thoſe that dye, conſiſt in the memory of thoſe that liue. So did *Anthonia* the daughter of *Marc. Anthonie*, and wife to *Druſus*: leading all the remainder of her life with her ſtepmother, and retaining alwayes the remembrance of her dead husband. The like did *Liuia*, who left both her houſe and land, that ſhee might dwell vnder one roofe with *Noemia*: fearing, perhaps, leſt the Maids of her family growing too laſciuiouſly wanton and inordinate, might by their lightneſſe preiudice her honor, which ſhe incomparably valued aboue any treaſure. See you not here by our diſcourſe (*Gentlewomen*) what excellent Lights darted out from thoſe darke times! *Eſtimation* was their beſt portion; nothing of equall prize vnto it Vertues were their choyceſt Ornaments, which they preſeru'd with ſuch conſtancy, as feare of death could not depriue them of them, though after death they had ſcarce the leaſt glimpſe of immortality.

Thus haue we traced ouer theſe three Conditions, which wee haue ſtored with precepts, ſtrengthened with examples, ſweetned with choyceſt ſentences; that this *reall Eſtimation*, whereof we treat, might be diſcerned; and that *Superficiall Eſteeme*, whereon we are now to inſiſt, diſcouered.

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How *Eſtimation* may be diſcerned to be *ſuperficiall*.

MAny deſire to appeare moſt to the *eye*, what they are leaſt in *heart*. They haue learned artfully to gull the world with apparances; and deceiue the time, wherein they are Maskers, with vizards and ſemblances. Theſe can enforce a ſmile, to perſwade you of their affability; counterfeit a bluſh, to paint out their modeſty; walke alone, to expreſſe their loue to priuacy; keepe their houſes, to publiſh them prouident purueyors for their family; receiue ſtrangers, to demonſtrate their loue to hoſpitality. Their ſpeech is minced, their pace meaſured, their whole poſture ſo cunningly compoſed, as one would imagine them terreſtriall Saints at leaſt, whereas they are nothing leſſe than what they moſt appeare. Some you ſhall obſerue ſo demure, as in their Salutes they forbeare to expreſſe that freedome of Curtſie, which ciuill cuſtome exacts of them. Thoſe true *Troian* Dames, to pacifie their incenſed huſbands, could finde a lippe to procure them loue, and ſupple their contracted looke. Whereas, theſe ciuilized Dames, either out of a reſeruancy of ſtate, or deſire to be obſeru'd, ſcorne to be ſo familiarly demeaned; as if they renounced antiquity, and ſought by all meanes, that ſuch Cuſtomes as plead preſcription, might be reuerſed. Their *Lippe* muſt be their *Cheeke*; which as it retaynes a better tincture, ſo many times a ſweeter ſauour.

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At theſe, the Poet no leſſe pleaſingly than deſeruedly glanced in this Sonnet :

*Tell me what is Beauty? Skin;*
*Pure to th' eye, but poore within.*

*What's a kiſſe of that pure faire?*
*But Loues Lure, or* Adons *ſuaire.*

*Nectar-balme did* Adon *ſippe*
*Not from* Venus *cheeke but lippe.*

*Why ſhould then Loues beauty ſeeke,*
*To change lippe vnto her cheeke?*

All which he elegantly clozeth in oppoſition to himſelfe, with theſe continuate Stanza's :

*Cheeke ſhall I checke, becauſe I may not taſte it?*
*No; Nature rather; who to th' eye ſo plac'd it,*
*As none can view it, but he muſt draw neare it;*
*O make the Chart familiar, or elſe teare it!*

To purchaſe improuement of eſteeme by theſe meanes, were to ſwimme againſt the ſtreame. Diſcretion cannot approue of that for good, which ſelfe-opinion or ſingularity onely makes good. Theſe are but *Superficiall* ſhowes, which procure more contempt than repute, more deriſion than ground of eſteeme. It is not a ciuill habit, a demure looke, a ſtaid gate that deſerues this report, vnleſſe all theſe be ſeconded with a reſolued ſoule, and a religious heart. Thoſe who dedicate themſelues to the ſeruice of vertue, preferre the pith before the rinde, ſubſtance before appearance. What can bee ſafe, will theſe ſay with *Lucretius*, to any woman, if ſhee pro-

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ſtitute her honour, or make it common? Good women, as they labour to auoyd all occaſion of ſcandall, ſo much more any act that may giue breath to ſcandall. Ciuill they are in *heart* and *habit*; Conſtant in the profeſſion of vertue.

For others, they imitate the *Whooriſh Woman*, who wipes her mouth, and ſaith, *Who ſeeth mee?* So they carry themſelues *charily*, they care not how little *chaſtely*. There is none lookes through the Chinke to ſee them, none in preſence to heare them; freely therefore may they commit, what ſhall afterwards ſhame them. Let mee then direct my Speech to theſe *whited walls*, who make pretences their beſt attendants, immaske their Impudence with the Vayle of darkeneſſe.

Tell mee, yee deluded daughters, is there any darkeneſſe ſo thicke and palpable, that the piercing eye of heauen cannot ſpye you thorow it? O, if yee hope by ſinning ſecretly to ſinne ſecurely, you ſhall bee forced to ſay vnto your God, as *Ahab* ſaid vnto *Elijah*: *Haſt thou found mee, O mine Enemy?* Nay, O God terrible and dreadfull, thou haſt found mee. And then let mee aske you in the ſame termes that the young Gallant in *Eraſmus* asked his wanton Miſtreſſe: *Are you not aſhamed to do that in the ſight of God and before his holy Angels, which you are aſhamed to doe in the ſight of men?* Sinnes may bee without danger for a time, but neuer without feare. Stand then as in the preſence of God: redeeme the time you haue loſt; loue that which you haue hitherto loath'd; loath that which you haue hitherto lou'd. Know that theſe *Superficiall* Complementors, are hypocriticall Courtiers; theſe formall *Damazens*, profeſt Curtezans. You muſt not hold *Religion* to bee meere *Complement*. I will

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not ſay, but the bleered eye of humane reaſon may bee taken with theſe; and conceiue them *reall*, which are onely *Superficiall*. But the *All-ſeeing eye* cannot be deceiued; hee ſees not as man ſeeth. Neither diſtance of place, nor reſemblance of that Obiect, whereon his eye is fixt, can cauſe him to miſtake.

Would you then be Courtiers grac'd in the higheſt Court? Throw away whatſoeuer is *Superficiall*; and entertaine what will make you Diuinely *reall*. It is not *ſeeming goodneſſe* that will bring you to the *fountaine of all goodneſſe*. The *Figge-tree* brought forth leaues, yet becauſe it yeelded no fruit, it was curſed. Doe yee bloſſome? So doth euery *Hypocrite*. Doe yee bring forth fruits? So doth a *Chriſtian*. What is it to purchaſe *Eſtimation* on earth, and loſe it in heauen? This will ſleepe in duſt, but that neuer. “Your higheſt taske “ſhould bee how to promote Gods honour, and “to eſteeme all things elſe a ſlauiſh and ſeruile labour. Thus by ſeeming what you are, and *really* expreſſing what you ſeeme, you ſhall purchaſe that *eſteeme* with God and good men, which is *reall*, by ſhunning oſtentation, which would ſet ſuch a vading gloſſe on all your actions, as they will ſeeme meerely *Superficiall*.

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How *Eſtimation* may be impregnably preſerued.

A Diſcreet Commander will take no leſſe care in manning and mannaging the Fort hee hath wonne, than in winning it. It is a conſtant maxime; there is no leſſe difficulty in keeping than getting. Some are more able to get a victory, than skilfull to vſe it; Others haue more art to vſe it, than courage to atchieue; few or none ſo accompliſh'd, as propitiouſly to winne it, and prudently to weare it.

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We are now to ſuppoſe, that you (vertuous Ladies) to whom we addreſſe this *Labour*, are victoriouſly ſeated in the fort of honour, where beauty cannot be planted, but it muſt be attempted. But ſo conſtantly gracious are your reſolues, that though it be aſſaulted, it can neuer be ſoiled; attempted but neuer attainted. This you deſire, and to this you hope to aſpire. In the Port or entrance of euery Caſtle, City, or Cittadell, there vſeth ſome *Percullas* to be in readineſſe, to fruſtrate the Enemies aſſault, and keepe him from entry. The like muſt you prepare, if you deſire to haue your honour ſecured, your daring enemie repelled, and a glorious conqueſt purchaſed. And what muſt this Spirituall Engine be, but a *religious Conſtancy*, to reſiſt temptation; and all the better to ſubdue it, to ſhunne the occaſion? I doe not admit of any Parlies ouer your wals, they giue new breath to the beleaguer, and oftimes makes a prey of the beleagured. If the aſſault be hot, deuotion beſt fortifies the hold. One Chriſtian aſpiration breathes comfort to the beſiedged, and promiſeth reliefe when ſhe is moſt ſtreightned. Of all arrowes theſe which are darted by the ſpirit of zeale, wound the enemy moſt, and procure the archer beſt reſt. And that in all aſſaults whatſoeuer, plotted or practiſed by ſo malicious a Tempter.

*Lactant. lib. 2 diuin. inſtit. ca. 16.*

*Lactantius* ſheweth, that in his dayes, among many other examples of the weakeneſſe of Idolatry, in the preſence of Chriſtianitie, a ſilly Seruingman that was a Chriſtian, following his Maſter into a certaine Temple of Idols; the gods cried out, *That nothing could be well done, as long as that Chriſtian was in preſence.* The like recordeth *Euſebius* of *Diocleſian*, the Emperour, who going to *Apollo* for an Oracele; receiued anſwer; *That the iuſt men were the cauſe that he could ſay nothing.* Which *iuſt men* *Apollo*'s Prieſt interpre-

*Euſeb. l. 5. de præp. Euang.*

terpreted to be meant ironically of Chriſtians: and thereupon *Diocleſian* began his moſt cruell and fierce perſecution in *Euſebius* dayes. *Sozomenes* alſo writeth, that *Iulian* th' Apoſtata endeuouring with many ſacrifices and coniurations to draw an anſwer from *Apollo Daphnæus*, in a famous place called *Daphne*, in the Suburbs of *Antioch*: vnderſtood at laſt by the Oracle, that the bones of *S. Babylas* the Martyr, that lay neere to the place, were the impediment why that god could not ſpeake. And thereupon, *Iulian* preſently cauſed the ſame body to bee remoued. And finally, hereof it proceeded, that in all ſacrifices, coniurations, and other myſteries of the *Gentiles*, there was brought in that phraſe recorded by ſcoffing *Lucian*; *Exeant Chriſtiani*; *Let Chriſtians depart*: for that, while they were preſent, nothing could be well accompliſhed.

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*Lucian. in Alex.*

Hence collect the force of a Chriſtians preſence; it extinguiſheth the flame of a Pagan ſacrifice. Zealous thoughts, feruent deſires, deuout affections will ſuffer no diabolicall aſſault to ſurprize you. Chriſtian conſtancy will ſo arme you; pious motions ſo inflame you; thoughts of heauen ſo tranſport you, contempt of the world ſo weane you; as no obiect of delight can draw you from contemplating him that made you. It will not bee amiſſe, if now and then you reflect on the conſtancy and reſolution of ancient Heathens, who ſo highly prized their honour, as it was their higheſt ſcorne to giue way to an iniurious vſurper.

*Camnia* wife to *Synattus* ſuruiues to this day, as a Mirror of feminine conſtancy; whom one *Synoris*, a man of greater authority than hee, loued; and making no ſmall meanes to obtaine her loue, yet all in vaine, he ſuppoſed the readieſt way for the effecting his deſires, to bee the murdering of her husband:

which hee performed. This act of horror was no ſooner executed, and by the robe of his authority ſhrouded, than he renued his ſuit, to which ſhe ſeemingly aſſented: but being ſolemnly come into the Temple of *Diana*, for celebrating thoſe Nuptiall rites, ſhee had a ſweet Potion ready, which ſhee dranke to *Synoris*: wherewith they were both poyſoned, to reuenge her husbands death. *Chiomara*, wife of *Orgiagon*, a petty king of that Prouince, vpon diſcomfiture of the *Gallo-Gracians*, being rauiſhed by a *Roman* Captaine, gaue a memorable example of Coniugall vertue; for ſhee cut off the fellowes head from his ſhoulders, and eſcaping from her guard, brought it to her Lord and husband. More than feminine was the reſolution of *Epicharia*, a Libertine of *Rome*, who made priuy to a conſpiracy againſt *Nero*, to free her natiue mother of ſuch a Monſter, would not diſcloſe the plotters thereof, though tormented with exquiſiteſt tortures. Neere reſemblance had *Leëna's* name with her Leonine nature, who being Conſpirator againſt the Tyrant *Hyppeas*, and nothing agaſt at the death of her friends, (though torne with extrememe torments) would not reueale her partners, but bit in ſunder her owne tongue, and ſpit it in the Tyrants face. Or to inſtance you in ſubiects leſſe Tragicall, but for conſtancy euery way equall.

*L. Flor. lib. 2. cap. 11.*

*Armenia*, a noble Lady, being bidden to King *Cyrus* wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how ſhee liked the Bridegroome; whether ſhee thought him to bee a faire and beautifull Prince or no? *Truth*, ſayes ſhee, *I know not: for all the while I was forth, I caſt mine eyes vpon none other, but thy ſelfe.* An excellent Commandreſſe was this Lady of her affections; and no leſſe imitable was ſhee, whom we are to inſtance next; for her modeſt and baſhfull couering of her husbands infirmities. One of *Hiero's* enemies reproaching him with a ſtinking breath; went home and queſtioned his wife, why ſhee told him not thereof: who anſwered, *She thought all men had the ſame ſauour.*

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Without queſtion, there is nothing that addes more true glory to a woman, or better *preſerues* her *eſteeme*, than to retaine a conſtancy in the quality or diſpoſition of her eſtate. Be ſhe young or old, let her fame liue euer freſh; and like greene *Bayes*, moſt flouriſhing, when the winter of aduerſity is moſt nipping. Vertue cannot exerciſe her owne ſtrength, nor expreſſe her owne worth without an Oppoſite. Spices ſend forth the ſweeteſt ſmell, when they are moſt bruiſed; and Palmes ſpread the broadeſt, when they are ſoareſt preſſed. Reſolution without an aſſailant, would, in time, become effeminate. Yet, I muſt tell you, it is dangerous to tempt either youth or age with motiues of fancy, or to giue leaſt way to a promiſing opportunity. You ſhall finde ſecret aſſacinates enough to vndermine you, you need little to become your owne betrayers.

I haue heard of a noble Lady in my time, whoſe deſcent and deſert equally proclaime her worth, ſo tender of the eſteeme of her honour, as ſhee held it ſcarce ſafe to receiue any Letter from a great Perſonage, whoſe reputation was touched by rumour. This was the way to preſerue her honour *impregnably*, and to reare it aboue the reach of Calumny. Neither are you to be cautelous onely of your *Eſtimation* in ſubiects of loue and affection; but euen in your domeſticke affaires, which trench vpon your prouidence or expence. Your diſcretions in theſe are brought to the Stage. Let not profuſeneſſe draw you to ſpend, where honeſt prouidence bids you ſpare; nor niggardlineſſe cauſe you to ſpare, where

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reputation bids you ſpend. She deſerues not to be gouerneſſe of an houſe, who wants diſcretion to moderate her expence. Let her reflect vpon her progeny, intend her charge, and prouide for her family. A *good wife* is compared to a *wiſe Merchant*, who brings his trafficke from a farre. Now, a wiſe Merchant will not haue his Oare in euery mans Boate, but will ſeriouſly addreſſe his care to his owne. Buſie women would make ill *Snayles*, and worſe houſewiues; ſtraglers will neuer become good houſekeepers.

To cloze this *branch*: ſo compoſe your affections at home and abroad, as prouidence may expreſſe your care and charge in the one; a graue and reſerued reuerence preſerue your *eſteeme* in the other. As your liues are liues of direction to your ſelues, ſo ſhould they be arguments of inſtruction vnto others. Be you planted in what ſtate ſoeuer, let your *good report* be your *greateſt ſtake* for euer: ſo may you reape what your vertues haue deſerued, and keepe your *Eſtimation impregnably preſerued.*

How *Eſtimation* may be irreparably loſt.

NOne can preſerue what he loues, by mixing it with the ſociety of that he loathes. The Iuye while it windes and wreathes it ſelfe about the Plant, with an enuious conſumption decayes the ſappe. If you be companions to *Oſtridges*, you ſhall ſauour of the wilderneſſe. *Socrates* called Enuy an impoſtume of the ſoule: ſo may euery corrupt affection be properly tearmed. Vices loue neighbourhood, which like infectious maladies, do euer moſt hurt, when they draw neareſt the heart.

There is nothing (*Gentlewomen*) that brings your Honour to a more deſperate hazard, then giuing reines to your owne deſires. Theſe muſt you ſubdue

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to the ſoueraignty of reaſon, if you expect reſt in your inward manſion. What better fruits then ignominy may carnall liberty produce? When you make the Theatre your chiefeſt place of repoſe: phantaſticke gallants, who neuer yet conuerſt with vertue, your choiſeſt conſorts; delicious viands, ſeruants to your liquoriſh appetites; what concluſion may wee expect from ſuch dangerous premiſes? when modeſty puts off her vaile, and vanity begins to ruffle it in ſinne; when chaſte deſires are chac'd out a breath; and lightneſſe pleads preſcription; when vermillion h'as laid ſo deepe a colour on an impudent skinne, as it cannot bluſh with ſenſe of her owne ſhame: when *Eſtimation* becomes a word of *Complement*, or careleſly worne like ſome ouer-caſt raiment, valued as painted Pageants doe guilded Puppets, onely for ſhew. What prodegy fuller of wonder, then to ſee a woman thus transform'd from nature? Her *face* is not her owne, note her *complexion*; her *eye* is not her owne, note her *ſtraid motion*; her *habit* is not her owne, eye her *ſtrange faſhion*. Whileſt *looſe weares* imply *light workes*; and thin cobwebbe couers promiſe free admittance to all ſenſuall louers. Yea, which is more, ſhe holds it no ſhame to glory in ſinne, nor to court vice in her owne liuery; all which ſhe maintaines to be complements of gentility. Thus vice is euer in faſhion, and keepes her gradation till ſhe aſpire to the height of her building. She begins with *conceit*, ſeconds it with *conſent*, ſtrengthens it with *delight*, and incorporates it with *cuſtome*.

One of this ranke haue I oft-times obſerued tracing the ſtreets of this flouriſhing City; who, as one weary of her ſexe, forbore not to vnwoman her ſelfe, by aſſuming not onely a *virile* habit, but a *virago's* heart. Quarrels ſhe would not ſticke to binde vpon

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any freſh-water Souldier, whoſe late induction to the ſiedge of Gallants, had not ſufficiently inform'd him in that poſture. Nothing deſir'd ſhe more then to giue affronts in publike places, which ſhe did with that contempt, as the diſgrace ſhe aſpers'd on others, was her ſole content. Places of frequent were her Rendeuou; where her imperious tongue runne deſcant on euery ſubiect miniſtred; her ſelfe ſhe vſually ingaged for a *Second*, vpon leaſt occaſion offred. Now could theſe courſes any way chooſe but cauſe that to be *irreparably loſt*, which by any modeſt woman ſhould be incomparably lou'd? Tell me, were not his ſpirit armour of proofe, who durſt encounter with ſo couragious an *Amazon*? or enter nuptiall liſts with ſuch a feminine *Myrmidon*? Surely, theſe, as they labour to purchaſe them opinion of *eſteeme*, by their vnwomanly expreſſions of valour, ſo they eclypſe their owne fame, and by theſe irregular affronts, detract highly from their eſſentialſt honour. Such may gaine them *obſeruance*, but neuer *eſteeme*.

Take heede then, leſt publique rumour brand you. Scandall is more apt to diſperſe what is ill; then Opinion is to retaine what is good. When the world is once poſſeſt of your ſhame; many deſeruing actions of piety can hardly wipe off that ſtaine. *Eſaus* birth-right was temporall, yet once loſt, many teares could not regaine it; your ſoules honour is a birth-right ſpirituall, which once loſt, many tedious taskes ſhall not redeeme it. Let your *Eſtimation* be by you ſo tenderly lou'd, as you will rather chooſe to loath life, then *irreparably* looſe that, which is the ſweeteſt Conſort of humane life.

There

**Eſtimation.**

The abſolute *end*, whereto *Eſtimation* aſpires, and wherein it cheerefully reſts.

THere is nothing which works not for ſome *end*, wherein it may reſt and repoſe. Long before that glorious Light wee now enioy, did the very Heathens, who had no knowledge of a future being, reioyce highly in the practice of Morall vertues, and performing ſuch commendable offices as might purchaſe them deſerued honour, liuing; and eternally memorize them dying.

This might bee illuſtrated by ſeuerall inſtances in *Maids*, *Wiues*, and *Widowes*. For the firſt; thoſe *Locrian* Virgins deſerue our memory; whoſe cuſtome it was, yearely to be ſent to *Troy*: which vſe continued for the ſpace of a thouſand yeares; yet was it neuer heard, that any of thoſe Virgins were euer deflowred. Who can likewiſe paſſe ouer in ſilence thoſe ſeuen *Mileſian* Virgins; who, at ſuch time as the *Gauls* raued and raged euery where, ſubiecting all to fire and faggot, depriued themſelues of life, leſt hoſtile force ſhould depriue them of their honour? With what praiſes alſo may wee worthily aduance thoſe daughters of *Scedaſus* of *Leuctra*, a Towne ſituate in the Region of *Bœotia*; who hauing in their fathers abſence, hoſpitably receiued two young men, by whom, made drunke with wine, they were that night defloured: conceiuing a mutuall ſorrow for their loſt Virginity, became reſolute actors in their owne Tragedy. *Ariſtomenes* of *Meſſana*; when in thoſe publike feaſts called *Hyacinthia*, hee had ſurprized fifteene Virgins with the ſouldiers which attempted their diſhonour, ſtraightly commanding them to forbeare from vſing any ſuch violence: whoſe Command when they refuſed to obey, he cauſed them to be ſlaine: redeeming thoſe Virgins with a huge ſumme of gold. Afterwards, theſe Virgins hearing that this *Ariſtomenes* was accuſed about the death of one of thoſe men, whom hee had commanded to be ſlaine; they would not returne into their owne natiue Countrey, till ſuch time, as proſtrating themſelues before the feet of the Iudge, with their praiers and teares, they had deliuered from bonds the defender of their honour.

An Engliſh Amazon.

Yea, to draw nearer home, and inſtance this Maiden-conſtancy in one of our owne; " I haue heard of a notable ſpirited Girle, within the walls of this City; who, albeit ſhe frequented places of publike Concourſe boldly, diſcourſed freely, expreſſed her ſelfe in all aſſayes forwardly; yet ſo tender was ſhe of preſeruing her honour, that being on a time ſuited by a young Caueliero, who was ſo taken with the height of her ſpirit, wherewith ſhee was endowed, as he preferred it before the beauty of an amorous face, wherewith ſhe was but meanely enriched. She preſently apprehending the looſeneſſe of his deſires, ſeemingly condeſcended; ſo ſhee might be furniſhed and appointed, and the buſineſſe with that ſecrecy carried, as no occaſion of ſuſpition might bee probably grounded. This anſwer cheer'd our yong Gallant; winged with hope to enioy, what his wild deſires did ſo much affect. A Coach is prouided; all things prepared; the very place appointed where they ſhall meet, to haſten their light iourney: which, for more priuacy, muſt be the Country. Time and place they obſeru'd; but before ſhe would mount her Coach, calling him aſide, ſhee tels him, how ſhee had vow'd neuer to conſent to any man in that kind, till ſhee had firſt tri'd his mettall in the field. Draw he muſt, or ſhe will diſgrace him; in which combat, inſtead of a more amorous Conflict, ſhee diſarm'd him, and with a kicke, wiſh'd him euer after to be more wary how he attempted a Maidens honour.

*Eſtimation.*

For the *ſecond*, excellent was the anſwer of thoſe *Lacedemonian* wiues; who being immodeſtly ſuited, made this reply: “ *Surely, we ſhould giue way to your* “ *requeſt, but this you ſue for is not in our power to grant:* “ *for when we were Maids, wee were to be diſpoſed of by* “ *our parents; and now being wiues, by our husbands.* At ſuch time as the Inhabitants of *Tyre* came to *Lacedemon*; ſuſpecting them to be Spyes, they threw them into priſon; whoſe wiues, hauing got leaue to viſit and comfort them in their captiuity, changed garments with them, and according to their Countries guiſe, vailed their faces, by which meanes the men eſcaped, leauing their wiues reſtrained: which deeply perplexed all the *Lacedemonians*. No leſſe coniugall loue ſhewed *Alceſta* to her *Admetus*; *Laodimia* to her *Protheſilaus*; *Panthia* to her *Suſius*; *Artemiſia* to her *Mauſolus*; *Zenobia* to her *Oedonatus*.

*Plutarch.*

Theſe were good wiues, which *Zenophon* cals the higheſt grounds of humane felicity. Nothing being more amiable than an honeſt woman, ſaith *Theognis*; nothing conferring more ioy to man, ſaith ſententious *Xiſtus*.

For the *third*, what ſingular mirrors of *viduall* continency, and matron-like modeſty were *Cornelia*, *Veturia*, *Liuia*, and that moſt Chriſtian widdow *Saluina*, to whom S. *Hierom* directed many ſweet and comfortable Epiſtles. Theſe you might haue found attired in graue funerall garments, (as memorials of their deceaſed husbands) of modeſt behauiour, reuerend preſence, publiſhing to the world a contempt of the world, in their outward appearance.

Now, what may you ſuppoſe did thoſe Pagan Ladies hold to be the *abſolute end*, whereto this tender care of their *Eſtimation* chiefly *aſpired*, and wherein it cheerefully *reſted*? It was not riches, nor any ſuch temporall reſpect: for theſe they contemned, ſo their

honour

*Eſtimation.*

honour might be preſerued. No; there was implanted in them an innate deſire of Morall goodneſſe; mixed with an honeſt ambition, ſo to aduance their *eſteeme* during life, that they might become examples vnto others of a good Morall life, and perpetuate their memories after death.

Your ambition (*Ladies*) muſt mount higher, becauſe your Conuerſation is heauenlier. It is immortality you aſpire to; a lower Orbe cannot hold you; nothing elſe may confine you. Be it then your higheſt *Eſtimation* to honor him, who is the *borne* of your *ſaluation*. Let not a moment of deluding vanity, depriue you of the hope of eternity. Your voyage is ſhort; your hazzard great. Many difficulties encounter you in the way; addreſſe your ſelues therefore in the way, to ſome good worke. Let Patience teach you how to ſuffer, Deuotion ſweeten your encounter, *Eſtimation* crowne you with ſucceeding honour.

# THE ENGLISH Gentlevvoman.

## Argument.

Fancy *is to be with Deliberation grounded; with Conſtancy retained*; *Wanton* Fancy *is a wandring* frenzy; *How it may be checked, if too wilde; How cheered, if too coole; An attemperament of both.*

### FANCY.

FANCY is an affection priuily receiued in by the *eye*, and ſpeedily conueyed to the *heart*. The *Eye* is the *harbinger*, but the *heart* is the *harbourer*. Loue conceiu'd at firſt ſight, ſeldome laſts long. *Deliberation* muſt lead it, or elſe it is miſ-guided. *Looke* before you *like*, is a good rule; but to *like* at

*Obſeruat.* 6.

*Fancy* is to be with deliberation grounded.

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firſt *Looke* makes an houſe of miſ-rule. Is he of hanſome perſonage whom you loue? His *proportion* is a mouing Obiect to your eye, but his *portion* (it may be) will not agree with your ſtate. Againe, admit he haue both theſe; *proportion* to purchaſe your eſteeme, and *portion* to maintaine your eſtate: his breſt is not tranſparent; his diſpoſition may be crookod; and that will caſt downe all that was before affected. *Themiſtocles* being demanded by a Nobleman of *Greece*, whether he had rather marry his daughter to one rich and euill, or one poore and good; made this anſwer: " *I had rather haue a man without money, than* " *mony without a man.* Whence it was, that *Portia*, the younger daughter of *Portius Cato*, being asked when ſhee would betake her ſelfe to an husband, replyed; *When I finde one that ſeekes me, not mine.*

Witty was that young *Gentlewomans* anſwer to an inconſiderate Suiter: who with much inſtancy ſollicited the father for the affection of his daughter; whereto hauing at laſt conſented; and the Couenants of marriage concluded: this indiſcreet wooer vnſeaſonably imparts his minde to the daughter; who made ſtrange with it, ſaying, *She neuer heard of any ſuch matter*: *Yea but*, replied he, *I haue made your father herewith acquainted, and he hath already conſented*; *and you may marry him too*, anſwered ſhee, *for you muſt hold me excuſed.*

There is no time that exacts more modeſty of any woman, than in her time of ſuiting; a ſhamefaſt red then beſt commends her, and the mouingſt Orator that ſpeakes for her. So as *Virgil*, the very Prince of our Latine Poets, when he ſhould bring in King *Latinus* priuately conferring with his wife *Amata*, and *Turnus*, to whom in nuptiall bands he was to eſpouſe his daughter: he brings in the young maid weeping, bluſhing, and ſilent. Whence is implyed,

that

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that it becomes not a Maid to ſpeake of marriage in her parents preſence, for that were ſmall argument of modeſty or ſhamefaſtneſſe. There is a pretty pleaſing kinde of wooing drawne from a conceiued but concealed *Fancy*; which, in my opinion, ſuits well with theſe amorous younglins: they could wiſh with all their hearts to be euer in the preſence of thoſe they loue, ſo they might not be ſeene by thoſe they loue. Might they chuſe, they would conuerſe with them freely, conſort with them friendly, and impart their trueſt thoughts fully, yet would they not haue their baſhfull loues finde diſcouery. They would be ſeene, yet ſeeme obſcured; loue, but not diſcloſe it; ſee whom they loue, but not bee eyed. This the Poet in the perſon of a Shepherdeſſe neatly diſplayeth:

> Phillis *to willowes, like a cunning flyer,*
> *Flyes, yet ſhe feares her Shepheard ſhould not ſpy her.*

Now in this Subiect of *Fancy*, as there is nothing more dangerous than entertaining it without due and deliberate aduice: ſo there is nothing growes more generally fatall to the indiſcreet Louer, than by grounding affection on outward reſpects, without relation to that *inward faire*, which onely makes the Obiect of *Fancy* full of beauty, and preſents euery day as a Marriage-day to the party. Neither affluence of eſtate, potency of friends, nor highneſſe of deſcent can attemper the griefe of a loathed bed. Theſe may play vpon the *Fantaſie*, but neuer giue ſatisfaction to the *Fancy*. Wherefore (*Gentlewomen*) to the end you may ſhew your ſelues diſcreeteſt in that, which requires your diſcretion moſt, diſcuſſe with your ſelues the purity of loue, the quality of your louer; euer reflecting on thoſe beſt deſeruing endowments of his, which either make him worthy or vnworthy your loue. Affection, though it enter in by the narrow cranny of the *Eye*, it ſhoots at the *heart*;

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which, vnleſſe it be ſeaſoned by iudgement, it cannot deſerue ſo faire a title. A diſcreet *eye* will not be taken with a ſmooth skinne; it is not the *rinde* but the *minde* that is her *Adamant*.

*Iuſtina* a *Roman* Maid, no leſſe nobly deſcended, than notably accompliſhed, being married to one more rich than wiſe, exclaimed againſt her fate, that folly ſhould hale her to ſo loathed a bed. And good reaſon had ſhe to repine, when his groundleſſe iealoſie made her a tragick ſpectacle of miſery before her time. For ſeeing her white necke, that obiect begot in him preſently an argument of ſuſpect, which hee ſeconded with reuenge, to vent the fury of his nature, and publiſh to the world the weakneſſe of his temper. Let *deliberation* then be the Scale, wherin you may weigh Loue in an equall poize. There bee many high and conſequent Circumſtances, which a diſcreet woman will not onely diſcourſe but diſcuſſe, before ſhee entertain ſo myſterious and honorable eſtate. Diſparity in deſcent, fortunes, friends, with other like reſpects, many times beget diſtraction of mindes. Whence it was, that *Pittacus* of *Mitylene*, being intreated by a young man, to afford him his beſt aduice, in the Choyce of two wiues tendred him, whether hee ſhould marry; the one whereof was equall to himſelfe both in birth and wealth; the other ſurpaſſing him in both; Wiſh'd him to goe along the ſtreets of the City, where children vſe to play, and there obſerue what they did aduiſe him. Truth is, inequality in theſe, procures diſtaſte; but where there is a difference in the ſeazure or diſpoſure of the heart, (which ſhould be the firmeſt and ſtrongeſt Cement to vnite affection) there ariſeth the greateſt hazard. Thence is it, Suſpition workes vpon euery light and friuolous ſubiect; while the other party hunts after opportunity, to ſurfet on forbidden fruit, and giue her ſuſpitious Mate iuſt ground of iealouſie. Feed hee may his indigeſted humour in a iealous paſture, and vow reuenge when hee ſhall finde an apt ſubiect, meane time hee becomes inuiſibly gull'd, while he deludes himſelfe with painted ſhadowes.

——— *No Iealouſie can euer that preuent*
*Whereas two parties once be full content.*

*Hieron. cont. Ruffin.*

Seuerall, I know, are the effects of loue, as are the diſpoſitions of thoſe that loue. *Liuia* made quicke diſpatch of her husband, becauſe ſhee lou'd him too little: *Lucilia* of hers, becauſe ſhee loued him too much. *Phœdra* fancied *Theſeus* leſſe than ſhee ſhould, but young *Hippolytus* more than hee would. Which effects are vſually produced, when either diſparity of yeares breed diſlike; or obſcurity of deſcent begets contempt; or inequality of fortunes, diſcontent. Deliberate then before you marry, and thus expoſtulate with your ſelues touching his Condition, whom you are to marry. "Is he young? I will beare with his youth, till better experience bring him to the knowledge of man. My vſage ſhall bee more eaſie, than to weane him from what hee affects, by extremity. Youth will haue his ſwinge; his owne diſcretion will bring him home; at leaſt, time will reclaime him; hee ſhall not finde mee put on a clowdy brow, or entertaine his freer courſe with a ſcowle. I muſt conforme my ſelfe to him, confirme my loue in him, and ſo demeane mee towards him, that Coniugall duty mixt with all affability may winne him.

"Againe, is he old? His age ſhall beget in mee more reuerence; his words ſhall be as ſo many aged and time-improued precepts to informe me; his actions as ſo many directions to guide me; his rebukes

as

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as ſo many friendly admonitions to reclaime mee; his bed I will honour, no vnchaſte thought ſhall defile it; his Counſell I will keepe, no forraine breſt ſhall partake it. I will bee a ſtaffe to him in his age, to ſupport him; an eye to direct him; an hand to help him; his Subſtance I will not ſcatter on a youthfull Louer: but ſerue him ſtill, whom I haue vow'd to honour.

“Againe, is he rich? Much good may it doe him; this ſhall not make me proud; my deſire ſhall be, he may imploy it for his beſt aduantage; I will moue him to communicate vnto the needy, that his riches may make him truly happy. It is a miſerable ſtate that ſtarues the owner. I will perſwade him to enioy his owne, and ſo auoyd baſeneſſe; to reſerue a prouident care for his owne, and ſhunne profuſeneſſe.

“Againe, is hee poore? His pouerty ſhall make me rich; there is no want, where there wants no content. This I ſhall enioy in him, and with him; which the world could not afford mee, liu'd I without him. It hath beene an old Maxime; that as pouerty goes in at one doore, loue goes out at the other; but this rule ſhall neuer direct my thoughts; ſhould pouerty enthrall me, it ſhall neuer appall me; my affection ſhall counterpoize all affliction: No aduerſity can diuide mee from him, to whom my vowed faith hath indiuidually ti'd me. “In a word, is hee wiſe? He ſhall be my *Thales*. “Is he fooliſh? I will by all meanes couer his weakeneſſe: as I am now made one with him, ſo will I haue mine equall ſhare in any aſperſion that ſhall be throwne on him.

Thus if you expoſtulate, your Chriſtian conſtant reſolues ſhall make you truly fortunate. Your *Fancy* is on *deliberation* grounded; which promiſeth ſuch ſucceſſe, as your Marriage-dayes ſhall neuer feare the bitter encounter of vntimely repentance, nor the cureleſſe anguiſh of an afflicted Conſcience.

*Fancy* is to be with conſtancy retained.

THe ſelfe-ſame rule which *Auguſtus* was ſaid to obſerue in his choice and conſtant retention of friends, are you, *Gentlewomen*, to apply to your ſelues in the choice of your ſecond-ſelues. He was ſlow in *entertaining*, but moſt conſtant in *retaining*. Fauorites are not to be worne like fauours: now in your hat, or about your wriſt, and preſently out of requeſt. Which to preuent, entertaine none to lodge neere your heart, that may harbor in his breſt ought worthy your hate. Thoſe two Motto's I would haue you inceſſantly to remember; for the vſefull application of them may highly conduce to your honour. The one is that of *Caia Tranquilla*, which ſhe euer vſed to her royall Spouſe *Caius Tarquinius Priſcus*; *Where thou art Caius, I am Caia.* The other, that of *Ruth* vnto *Naomi*; *Whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell.*

There is no greater argument of lightneſſe, then to affect the acquaintance of ſtrangers, and to entertaine variety of Suiters. Theſe, as they diſtract the *eye*, ſo they infect the *heart*. Conſtant you cannot be where you profeſſe, ſo long as you affect change. Vowes deliberately aduiſed, and religiouſly grounded, are not to be diſpenc'd with. But ſay, you neuer vowed: haue you made outward profeſſions of loue, and entertained a good opinion of that obiect in your heart? Againe, are you reſolued, that his affection is reall towards you? That his proteſts, though deliuered by his mouth, are engrauen in his heart? Let not ſo much good loue be loſt; inſult not ouer him, whom vnfained affection hath vow'd your ſeruant.

*Let Wolues and beaſts be cruell in their kindes,*
*But Women meeke, and haue relenting mindes.*

It were too much incredulity in you to diſtruſt, where you neuer found iuſt cauſe of diſtaſte. Yea, but you will againe obiect; we are already by your owne *Obſeruations* ſufficiently inſtructed, that *Fancy is to be with deliberation grounded*, that loue lightly laid on, laſts not long. Should we then affect before we finde ground of reſpect? Should wee entertaine a Rhetoricall Louer, whoſe proteſts are formal Complements, and whoſe promiſes are gilded pills, which couer much bitterneſſe? No, I would not haue you ſo credulous, leſt your Nuptiall day become ominous. Make true triall and experiment of his Conſtancy, who tenders his ſeruice to you. Sift him, if you can finde any branne in him. Taske him, before you take him. Yet let theſe be ſweetly tempred with lenity; Let them not be Taskes of inſuperable difficulty. This were to tyrannize, where you ſhould loue. This was *Omphales* fault, to make her faithfull ſeruant, a ſeruile ſlaue. Alas! ſhall hee fare the worſe becauſe hee loues you? This would induce others, who take notice of your cruelty, to loath you. And make your diſcarded louer, ſurprized with an amorous diſtemper, to reply, as *Abſalom* to *Huſhai, Is this thy kindneſſe to thy friend*? My counſell is, that, as it will be vſefull for you to *deliberate*, before you take ſo much as the leaſt Notions of an affectionate Seruant; yea, and to ſecond that *deliberation* with ſome probable proofe or triall, that hee is truly conſtant: ſo it will be a gratefull office in you, to retaine him in your fauour with a gracious reſpect; to countenance the improuement of his conſtancy with a cheerefull and amiable aſpect: to baniſh all clowds of ſeeming diſcontent, and to giue him ſome modeſt expreſſions of the increaſe of your good Conceit towards him. Let this be done, till *Hymen* make you indiuidually one. Then, and neuer till then, may Loue enioy her full freedome. She ſtands priuiledg'd by a ſacred rite to taſte that fruit, which before was forbidden. Mutuall reſpects, like ſo many diametrall lines, pointing all to one Centre, are then directed to one exquiſite obiect ; the *purity* of *loue* ; which produceth this admirable effect : it makes one ſoule rule two hearts, and one heart dwell in two bodies. Now, I would haue you, when your deſires are drawne to this period ; to become ſo taken with the loue of your choyce, as to interpret whatſoeuer hee ſhall doe, euer to the beſt ſenſe. It were little enough that you retained a good opinion of him, who ſtands in ſo many ſeuerall ingagements obliged for you. Should your riot bring him into debt ; his reſtraint muſt make you free. *Durance* muſt be his ſuit, while better ſtuffe makes you a Coate. Yea, what Conſcience is there in it, but hee ſhould receiue an affable and amiable reſpect from you ; ſeeing, if your *Conſcience* be no *Conformaliſt*, he muſt pay for you?

Theſe reſpects ſhould perpetually tye you, to honour him, who becomes ſo *legally* ty'd for you. Requite theſe then with conſtancy, and retaine this enſuing Example euer in your memory. *Theogena*, wife to *Agathocles*, ſhew'd admirable conſtancy in her husbands greateſt miſery, ſhewing her ſelfe moſt his owne, when he was relinquiſht and forſaken of his owne ; clozing her reſolution with this noble Concluſion : " *Shee had not onely betaken her ſelfe to be his* " *Companion in proſperity, but in all fortunes that ſhould* " *befall him.*

Conforme your ſelues to this *Mirror*, and it will reforme in you many a dangerous errors. Thus if you liue, thus if you loue : honour cannot chuſe but accompany you liuing, much comfort attend you louing, and a vertuous memory embalme you dying.

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Wanton *Fancy* is a wandring *frenzie.*

WAnton Loue ſeldome or neuer promiſeth good ſucceſſe; the *effect* cannot bee good, when the *obiect* is ill. *Senſe* muſt bee the *blinde lanthorne* to guide her, while ſhee rambles in the ſtreet: for *Reaſon,* ſhe leaues her ſleeping with the Conſtable. What deuices ſhee hath to purchaſe her a moment of penitentiall pleaſure? Her *eye* lookes, and by it the ſenſe of her minde is auerted; her *eare* heares, and by it the intention of her heart is peruerted; her *ſmell* breathes, and by it her thoughts are hindered; her *mouth* ſpeakes, and by it others are deceiued; by *touch,* her heat of deſire vpon euery ſmall occaſion is ſtirred. Neuer raged *Alcydes* on Mount *Oeta,* nor *Orlando* for his *Angelica,* more than theſe *Vtopian* louers, for their imaginary ſhadowes. There is a kind of Spider bred in *Pulia,* called *Tarandula,* which being of a diuerſe nature, cauſeth diuerſe effects; ſome to dance, ſome to ſing, others to weepe, or watch, or ſweat. The ſoueraigneſt cure it admits of, is Muſick; while the Patient by dancing, or ſome other vehement exerciſe of that ſort, expulſeth the poyſon, & giues paſſage to his pores of reſpiration. Many like Creatures there be of a malignant nature, but none comparable to a diſtempered Louer.

Now, that we may vſe the method of Art; to cure the *effect,* is to take away the *cauſe*: my purpoſe ſhall bee firſt to diſcouer thoſe incendiaries or foments of this inordinate paſſion, or intoxicating poyſon; ſecondly, the effects ariſing from them; laſtly, the cure or remedy of them.

For the firſt, wee may very properly reduce the prime grounds of this *wanton fancy,* or *wandring* *frenzy* to a Catalogue included in theſe two verſes:

*[1]Sloth,[2]Words,[3]Books,[4]Eyes,[5]Conſorts, &[6]luſcious fare,*
*The Lures of luſt, and ſtaines of honour are.*

On euery of which particular to inſiſt, would enlarge this *branch* too much; we will onely poynt at them and ſo leaue them. For the firſt, ſententious *Seneca* ſaith, he had rather endure the vtmoſt of fortunes extremitie, than ſubiect himſelfe to *Sloth* or *Senſuality.* For it is this only, which maketh of men, women; of women, beaſts; of beaſts, monſters. This then is to be ſhunned, if the reward of vertue be to be ſhared. Secondly, *Words* corrupt the diſpoſition; they ſet an edge or gloſſe on depraued Liberty: making that member offend moſt, when it ſhould be imployed in profiting moſt. The tongue is more effectuall than any Letter; let it be then ſo imployed, as it may improue the hearer. Thirdly, *Books* treating of light ſubiects, are Nurſeries of wantonneſſe: they inſtruct the looſe Reader to become naught, whereas before, touching naughtineſſe he knew naught. A ſtory of the rape of *Ganimedes*, or of light *Lais* in *Eurypedes*, are their daily Lectures. *Plato's* Diuine Philoſophy, or *Dicearchus* pious Precepts of Morality, muſt vaile to *Alcæus*, or *Anacreons* wanton Poeſie. *Venus* and *Adonis* are vnfitting Conſorts for a Ladies boſome. Remoue them timely from you, if they euer had entertainment by you, leſt, like the *Snake* in the fable, they annoy you. Fourthly, *Eyes* are thoſe *Windowes* by which death enters; your inward houſe cannot ſhine, vnleſſe theſe be ſhut; Obiects they haue of more beauty to take them, than theſe ſights of vanity, which miſerably taint them. *Eue* looked on the fruit before ſhee coueted, coueting ſhee taſted, taſting ſhe periſhed. Thus aſpiring to the knowledge of good and euill, became to her and her poſterity euill. The *Eye* is a *Liuing glaſſe*, but if wee make it a *falſe glaſſe*, it will neither repreſent vs truly, nor diſcouer our blemiſhes freely; but make that ſeeme faire which is odious and vgly. By this meanes, many good obiects become *Eye-ſoares* vnto vs, which, if clearely viewed, would like a ſoueraigne *Eye-bright*, reſtore ſight vnto vs. Fifthly, *Conſorts* are theeues of time, they will rob you of opportunity, the beſt treaſure time can afford you, if you ſuffer them to incroach on you and abuſe you. Chuſe ſuch then for your *Conſorts*, of whom you may haue aſſured hope, that they will either better you, or bee bettered by you. Chuſe ſuch, whom you may admire both when you ſee them and heare them: when you ſee their liuing Doctrine, and heare their wholeſome inſtruction. Laſtly, *Luſcious fare* is the fuell of euery inordinate concupiſcence. Nothing ſo much feeds it, nor inſenſates the vnderſtanding by delighting in it. By reſtraint of this, you ſhall learne to moderate your deſires. Whence you may reioyce, yet in him, who is your ioy, if you can liue ſparingly, and embrace the meanes that may chaſtiſe in you all ſenſuality: for by your ſpare life is luſt extinguiſhed, vertue nouriſhed, the minde ſtrengthened, the vnderſtanding to heauenly things rayſed. Yea, abſtinence auaileth much for preſeruing health of body and length of life. Whence it is ſaid: *He that dieteth himſelfe, prolongeth life.* Which the profound *Stagirian* confirmes in theſe words: *To abſtaine from riot aad ſuperfluity, is the ſoueraign'ſt preſcription or phyſicke for the body.*

Eccleſ. 37.30.

*Ariſt dereg. Princ.*

Now to deſcend to the ſecond *branch* of our diuiſion in this *Obſeruation*; wee might here enumerate thoſe many odious and inhumane effects, which haue and doe daily ariſe from the violence of this *Wanton fancy* or *Wandring frenzy*; and what tragicke euents it hath in all times produc'd : but they would ſeeme relations too full of horror to your modeſt and timerous Natures. Onely let mee tell you, if you deſire to be ſatisfied in ſubiects of that kinde, our *Italian* Stories will afford you variety : Where indiſcreet Loue clozeth her dolefull Scene with ſo miſerable an *Exit*, as no Pencill can expreſſe any picture to more life, than an hiſtoricall line hath drawne out the web of their miſeries. So as, that ancient Adage might ſeeme verified : That from ſlaues and miſerable people God hath taken away the one halfe of their *vnderſtanding*.

Now to cure this deſperate malady (though to you the cure, I hope, be needleſſe, being free from all ſuch violent diſtempers;) the beſt and ſoueraignſt receit is to fortifie the weaknes of your ſexe with ſtrength of reſolution; that, with inceſſant deuotion. Be not too liberall in the beſtowing of your fauors ; nor too familiar in publike conuerſe. Preſume not too much on the ſtrength of a weake Fort. Make a Contract with your eyes not to wander abroad, leſt they bee catch'd in comming home. Treat not of loue too freely ; play not wagges with the blinde boy ; hee has a dangerous ayme, though he hath no eyes. Sport not with him, that may hurt you ; play not with him, that would play on you. Your Sports will turne to an ill ieſt, when you are wounded in earneſt : the *Fly* may be then your Embleme :

*So long the fooliſh* Fly *playes with the flame,*
*Till her light wings are cinged in the ſame.*

Fly to an higher Sphere : you are yet vntouch'd ; this *wandring frenzy* hath neuer yet ſurpriz'd you ; preuent the meanes, and it ſhall neuer inuade you. Be not ſuch foes to your ſelues, as to purchaſe your owne diſquiet. Examples you haue of all ſorts, both to allure and deterre you. Pure loue admits no ſtaine.

Such a *fancy* is neuer incident to a *frenzy*. If euer then you entertaine any Loue, let it be ſuch as brings with it a vertuous ſolace; for all others, howſoeuer they may ſeeme to promiſe ſome perfunctory delight, they euer caſt vp their laſt account with repentance.

How *Fancy* may be checked, if too wilde.

VVHen a man bleeds at the noſe, and through abundance of blood is brought in danger of his life, the Phyſiciā lets him blood in his arme to turn the courſe of the blood another way. If Loue iſſue out in too violent a ſtreame, it is to be cooled by a temperate expoſtulatiō with *Fancy*: or elſe by fixing our eie vpon ſome more attractiue obiect, diuert the courſe of that madding paſſion. Expoſtulate with *Fancy*, thus you may, ſafely & freely. “How is it with me?
“Mee thinkes, it fares otherwiſe than it hath done
“formerly. A ſtrange diſtemper I find in my mind;
“and it might ſeeme to reſemble Loue, if I knew
“the nature of it. Loue! Can virgin-modeſty re-
“turne that *accent*, and not bluſh? Yes; why not?
“If the Obiect I affect be worthy louing. And if not,
“what then? Is not the louer euer blinded with af-
“fection towards his beloued? Hee, who may ſeeme
“a *Therſites* to another, may be a *Paris* in mine eye.
“Were he poore as *Irus*, *Fancy* makes him dearer
“to me, than the wealth of *Cræſus*. Yea, but a lit-
“tle aduice would doe well. Art thou perſwaded
“that this *Non-paralell*, thou thus affecteſt, hath de-
“dicated his ſeruice onely to thee? Yes; his pro-
“teſts haue confirm'd him mine. Beſides, his conti-
“nuall preſence ſeconds what hee proteſts: That
“houre is tedious, wherein hee ſees me not; thoſe
“pleaſures odious, which my preſence accompanies
“not. His eye is euer fixed on me; his ſole diſcourſe
“is to me. What I affect hee embraceth with delight;

“light; what I diſ-relliſh, hee entertaines with
“diſtaſte.

Theſe, I muſt confeſſe, (*Gentlewoman*) are promiſing arguments of vnfained loue: yet may all theſe erre, and conſequently leaue you in a miſerable Error. Your *True-loue* may proue a *Iaſon* or a *Theſeus*, and leaue you in the bryers for all your confidence. You ſay, his Proteſts haue confirm'd him yours; he hath atteſted *heauen* to beare record of his loue. Alas of Credulity! Take heed he play not the part of that ridiculous Actor in *Smyrna*, who pronouncing, *O heauen!* pointed with his finger to the ground. Or like that nameleſſe Louer, who ſolliciting a Gentlewomans affection with aboundance of amorous Rhetoricke, concluded with this Emphaticall proteſt; *that ſhee was the onely Miſtreſſe of his thoughts*: which concluſion being ouerheard by one to whom not long before vpon like proteſts hee had ingag'd his faith; ſhe replied, *Doe not beleeue him*, Gentlewoman; *the ſelfe-ſame Arbour where you now are, might witneſſe that he hath made the very like proteſts vnto me, many times before.*

Trialls in affaires of this nature haue euer a truer touch than proteſts. It is eaſie for beauty to extort a vow, or a temporary proteſt; which many times is as ſoone forgot as made. Let not theſe then worke on your Credulity.

There be, I know (and ſo all be that are truly *generous*) who, rather than they would infringe their faith, would ingage their life. But all are not of that noble temper. Others there bee, who can tip their glozing tongues with Rhetoricall proteſts, purpoſely to gull a credulous Creature, for the purchaſe of an vnlawfull pleaſure; which obtain'd, they leaue them to bemoane their loſt honour. With more ſafety therefore may you ſuſpect, than too raſhly affect. It

will

FANCY.

will not be amiſſe for you to *reade* him, before you *chuſe* him. As thus; “Hath his faire carriage got “him eſtimation where he liues? Hath hee neuer “inur'd his tongue to play Hypocrite with his “heart; nor made Ceremoniall proteſts to purchaſe “a light Miſtreſſe? Hath he kept a faire quarter, and “beene euer tender of his vntainted honour? Hath “he neuer boaſted of young Gentlewomans fauors, “nor runne deſcant on their kindneſſe? Hath hee “kept himſelfe on euen boord with all the world, “and preſeru'd his patrimony from ingagement? “Hath hee euer ſince hee vow'd himſelfe your ſer“uant, ſolely deuoted himſelfe yours, and not im“mix'd his affection with forraine beauties? Chuſe “him, hee well deſerues your choyce; in which “choyce, let this be your impreze; *My choyce ad“mits no change.*

To be ſhort; the bleſſing which *Boaz* pronounced vpon *Ruth*, ſhall like a honey-dew deſtill daily from the lippes of your husband. *Bleſſed be thou of the Lord, my Spouſe; thou haſt ſhewed more goodneſſe in the latter end, than at thy beginning, in as much as thou followeſt not young men, were they poore or rich.* Contrariwiſe, where you find no ſuch demeriting reſpects in him, who makes loue vnto you; *Checke* your *wilde Fancy* by time, leſt a remedileſſe *Checke* attend your *Choyce*.

Couertly knew that vnfortunate Lady how to paint out her griefe, the extent whereof her tongue-tide paſſion could not relate; When like a *fruitfull vine*, ſhee had brought forth many faire and promiſing branches to a debaucht husband, by whoſe profuſer courſe, her hopes which ſhee had ſtored in her numerous progeny, periſhed, and her ſelfe through griefe irrecouerably waſted; ſhee wrote theſe penſiue lines with a Diamond in her Chamher Window, to giue a liuing ſhadow to her laſting ſorrow.

*Vp to the Window ſprung the ſpreading Vine,*
*The dangling Apricocke, and Eglantine;*
*Since when, that vine and branches too were ſound*
*Shred from their root, laid ſprawling on the ground.*

It is not ſo hard to giue comfortable counſel to the ſorrowfull, as to finde a fit ſeaſon when to giue it. I would haue you, whoſe more noble parts promiſe much comfort to your families, giue ſuch attention to ſeaſonable counſell, as you may preuent all enſuing occaſions of ſorrow. It is the condition of an inconſiderate perſon, who neuer foreſees his fall, to cloze the iſſue of his misfortunes with this improuident concluſion; "I would neuer haue thought that this "ſhould haue thus come to paſſe; I neuer dream'd "of this Euent. It will be more vſefull and beneficiall to you, to *checke* your wilde *Fancy*, if any ſuch ſeaze vpon you, than to giue way vnto it, and conſequently vndoe you. Repentance comes too late at Marriage-night. Affaires of ſuch weight and conſequence are not to be entertained without due aduice, nor ſeconded with raſhneſſe. In one word; haue you plaid a little too long with the flame? Haue you giuen too free acceſſe to your deſertleſſe louer? Haue you ſuffered your heart not onely to thinke of him, but with more intimate reſpect to harbour him? Lodge him no longer in that roome; it deſerues a farre better gueſt. I will not heare you, if you reply, and ſay; This is a Taſke of impoſſibility. Continuance of time, with diſcontinuance of his preſence, will eaſily effect it. Meane time, fixe your eye vpon ſome more deſeruing obiect. Reuenge your ſelfe of that Conceit, that ſhall affreſh preſent him to you. So ſhall the *wildneſſe* of your *Fancy* be *checked*; your halfe-loſt liberty regained; and your affection after-

*Sen. de Tranq. an.*

afterwards planted, where it may be better acquited; there ſeated, where it may be more ſweetly ſeaſoned.

How *Fancy* may be cheered if too cold.

THere be *Haggards* of that wilde Nature, as they will by no meanes be reclaim'd; Neither Loue nor feare will cauſe them ſtoope to any Lure. Emblemes theſe are to ſuch wayward Girles, whoſe inflexible natures will neither be woo'd nor wonne at any rate. Theſe had rather dye for loue, than bee deem'd to loue. Their hearts are ſmeer'd ouer with *Salamanders oyle*, and will admit no heat. They may entertaine Suiters, but it is with that coldneſſe of affection, as the longer they reſort, the leſſer *is* their hope. They may boaſt more of the multiplicity of their Suitors, than their Suitors can of any probability to be ſpeeders. As it chanced ſometime in a Conteſt betwixt two Maids, who comparing one with the other their deſcents, friends, and Suitors: “ *Make no compariſon with me*, replyed the one to the “ other, *for I muſt tell thee, I haue more Suitors than thou* “ *haſt friends*, *More ſhameleſſe you* (anſwered the “ other) *vnleſſe you meane to ſet vp an houſe of good* “ *fellowſhip*. Theſe vnſociable Natures, who many times deferre making their choyce, till age bring them to contempt, and excludes them from all choyce, Or *Danaë*-like, liue immured in their Chamber, til their Fort be vndermined by ſome *golden* Pioner; detract much from the relenting diſpoſition of their Sexe. It is their honor to be woo'd & won. To be diſcreet in their *choyce*, and to entertaine their *choyce* without *Change*. Of ſuch I ſpeake, who haue not dedicated their dayes to Virginity; which is ſuch a Condition, as it aſpires to an Angelicall perfection. Good, (ſaith venerable *Bede*) is coniugall chaſtity, better

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is viduall continency, but beſt is the perfection of Virginity. Yea, Virginity exceeds the condition of humane nature, being that, by which man reſembles an Angelicall Creature. Wee reade likewiſe, that the *Vnicorne*, when he can be taken by no force nor ſubtill Engine, will reſt and repoſe in the Lap of a Virgin.

To thoſe onely I direct my diſcourſe, who haue a mind to take themſelues vnto the world, and to entertaine their *Louer*: but it is with ſuch cooleneſſe, as it driues their diſpaſſionate *Sweet-hart* into ſtrange extremes. And this proceeds commonly from an ouer-weening Conceit, which theſe dainty Damſels haue of their owne worth: with the apprehenſion whereof they become ſo infinitely taken, as they can finde none worthy their choyce. Of this diſdainefull opinion was that vnhappy Gentlewoman, who after many faire fortunes tendred, Suitors of deſeruing quality reiected, made her inceſtuous brother her licentions louer.

A crime deteſtable euen to Barbarians and bruit beaſts. Inſomuch as, it is reported of the *Camell*, that they vſually hood-winke him, when at any time they bring his mother vnto him; which act he no ſooner knowes, than hee tramples her vnder his feet, and kickes her to death with his heeles: ſo hatefull is Inceſt euen to bruit beaſts, whoſe natiue inſtinct abhorres ſuch obſcene commixtures. You, whoſe diſcreet affections haue caſt anchor, by making choyce of ſome deſeruing Louer; afflict him not with needleſſe delayes; if he merit your choyce, one day is too long to deferre him; if vndeſeruing, taxe your owne indiſcretion ſo raſhly to entertaine him.

Is it baſhfull modeſty that with-holds you? I commend it; it well becomes you. Chaſtity cannot expreſſe it ſelfe in a fairer Character, than in bluſhing lines of louing ſhamefaſtneſſe. Is it conſent of friends that detaines you? I approue that too; Theſe rites are beſt accompliſhed, when they are with conſent and conſort of friends ſolemnized. But if the ground of your delay trench either vpon ſome future expectance of better fortunes; or indifferency of affection in reſpect of your Choyce: the iſſue cannot poſſibly proue well, being built vpon ſuch weake grounds. For, to inſiſt curſorily vpon either of theſe two; Shall a deceiuing hope of preferrement diſpoſſeſſe him of your heart, whom perſonall deſerts make worthy of your loue? Looke to it; Such fortunes cannot purchaſe you content, which are got with an aged husbands contempt. It ſhewes a ſeruile nature, to caſhiere a faithfull Louer, becauſe he is poorer; and to preferre another leſſe deſertfull, becauſe hee is richer. This inconſtancy cannot ſucceed well, becauſe the foundation is grounded ill.

Againe, are you indifferent or Luke-warme in affection; in reſpect of your choyce? for ſhames ſake, what doe you make of loue? Doe you vſe it like a toy or tyre to put off or on as you like? Muſt it reſemble the faſhion? This day in requeſt, and next day out of date? This, indeed, is ſuch a coole and eaſie-tempered Loue, as it will neuer mad you; yet, truſt me, it may well delude you. *Fancy* will not ſo be playd with. You will obiect, I imagine, your ſtomacks are too queaſie to digeſt Loue. Why then did you euer ſeeme ſo greedily to feed on that, which your ſtomackes now cannot well digeſt? Haue you ſurfetted on the *ſubſtance*? Lay that aſide for a while, and beſtow your eye on the *Picture*. Such impreſſions haue ſharpened the dull affections of many Louers.

*Alexander* being much in loue with *Apelles*, as one highly rapt with the exquiſiteneſſe of his art, propoſed him that Modell for a taske, which hee of all others, affected moſt; commanding him on a time to paint *Campaſpe*, a beautifull woman, naked; which *Apelles* hauing done, ſuch impreſſion wrought the *Picture* in his affection, as *Apelles* fell in loue with her, which *Alexander* perceiuing, gaue him her. It is incredible, what rare effects were ſometimes drawne from a *Morian-Picture*, being onely hung vp in a Ladies Chamber. If ſuch impreſſiue motiues of affection draw life from a *Picture*, what may bee conceiued by the *Subſtance*? *Oris Apollo* writeth, that the Egyptians, when they would deſcribe the heart, & fit her with a proper Embleme, paint the bird *Ibis*: becauſe they thinke that no Creature, for proportion of the body, hath ſo great an heart as the *Ibis* hath.

It is the *Bird of loue* muſt be the Embleme of your heart. It is neither picture nor poſture can content her. Much leſſe theſe *inferiour pictures*, which we call *moneyes*: which are ſo farre from ſatisfying the affection, as they are onely for the Mold or Worldling: whoſe groſſer thoughts neuer yet aſpired to the knowledge of loues definition. As then, the precious ſtone *Diacletes*, though it haue many rare and excellent ſoueraignties in it, yet it loſeth them all, if it be put in a dead mans mouth: ſo *Loue*, though it bee a ſubiect ſo pure, as none of a more refined nature; ſo firme, as none of a more holding temper; ſo hot, as none of a more laſting feruour: yet becomes her ſplendour darkened, her vigor weakened, her feruor cooled, when ſhe is in a cold breſt entertained. Reſemble, rather, the *Iuniper-tree*, whoſe coale is the hotteſt, and whoſe ſhadow is the cooleſt: be hot in your *affection*, but coole in your *paſſion*. If you finde any thing which cooleth loue in you, remoue it; if any thing which vrgeth paſſion, quench it: contrariwiſe, feed in you loues heat; but repreſſe in you all paſſionate hate. Take into your more ſerious thoghts, a view of his deſerts whom you affect: increaſe the conceit of them by ſuppoſing more than hee expreſſeth. The imagination of *Loue* is ſtrong, and works admirable effects in a willing ſubiect. Yet in all this, let not one ſtraid thought wrong your Mayden-modeſty ſo much, as to ſuggeſt to you a ſtraine of lightneſſe: Other Cloſet-treaties you may entertaine ſafely and freely, without touch of modeſty. As to thinke of the *honour* of that *State*, to which you are approaching; the mutuall Comfort from that myſterious vnion ariſing; how griefes will be attempered by one anothers ſuffering; how ioyes will bee augmented by one anothers ſharing. Theſe thoughts cannot but well become you; nor otherwiſe chuſe than with a pure affection inflame you; nor receiue leſſe than free acceptance from you.

Thus may that Loue, which ſeem'd before to haue beene as *chilled*, by theſe modeſt motiues bee *cheered*. That day no blacke Cloud ſhould by right ſit on your faire brow; no cold dampe ſeaze on your heart. You haue got one whom a ſacred gage hath made yours; with a cheerefull requitall render your ſelfe his. This cannot chooſe but highly pleaſe the pure eye of heauen, to ſee that *Myſterie* ſo ſweetly ſolemniz'd, which was honoured by Chriſt, with his firſt Miracle on Earth.

An attemperament of both.

IN this laſt branch of our *Obſeruation*, wee are to propoſe an *attemperament* of both thoſe indiſpoſed *Fancies* before mentioned, and deſeruedly taxed. Firſt, the *wildeneſſe* of the one; ſecondly, the *cooleneſſe* of the other: by ſeaſoning them both with an indifferent *temper*.

Fancy

In a *Vine*, wild and luxurious branches are to bee pruned, that ſuch as are free and kindly may bee better cheriſhed. In the ſpirituall field of your heart, is neuer to be expected any fruitfull increaſe of vertues, till there be weeded out of it all the thornes of vices. The difference betwixt a *Wiſe* and *wilde* Loue, is this: the one euer deliberates before it loue; the other loues before it deliberate. The firſt queſtion that ſhe askes, who *wiſely* loues; “Is he, who is here recommended to my choyce, of good repute? Is he rich “in the endowments of his minde? Next queſtion ſhee askes, are of a lower ſiege: “May his perſonage giue content? Are his fortunes ſuch, as may “not beget in loue a contempt? Thus beginnes ſhee that loues *wiſely*, with goods inward, and ends with outward; whereas, ſhee that loues *wildly*, beginnes with outward, and ends, or elſe neuer remembers the inward: “Is hee, you tender to mee, of promiſing “perſonage? Is hee neat in his cloathes? Complete “in his dreſſe? Can he Court mee in good words? “and perfume them with ſweet proteſts? Can hee “vſher me gracefully in the ſtreet? and in his very “pace expreſſe a reſerued ſtate? Next queſtion ſhee askes, muſt be neare the ſame verge: “Is he rich in “Manors? Hath not fortune made him a younger “brother? Can he, to buy himſelfe honour, pawne “the Long-acre? May his ſwelling meanes furniſh “me of Coach, Caroach, and daily fit mee for ſome “*Exchange* trifles? I haue a moneths mind to ſee the “man! Hee cannot but deſerue my loue. Wherein ſhee ſayes well, for in very deed hee could deſerue little elſe. Now as the *former*, ſeldome beſtowes her ſelfe, but where ſhee findes content; ſo the *latter*, ſeldome or neuer, but either ſhe with her Choyce, or her Choyce with her falls into contempt. The reaſon is, this *wilde* Girle neuer cares for more than to be married. If ſhe may but ſee that day, it accompliſheth her content: though ſhee haue but one Comicall day all her life. Yea, it is as well as can be expected from her hands, if ſhe attaine that *ſtyle* without ſome apparant *foile*. Such as theſe I could wiſh, to preuent the worſt, they were married betime, leſt they marre themſelues before time. Albeit, moderate reſtraint, ſeaſonable aduice (preſuppoſing ſome ſeeds of grace to worke on) haue wrought ſingular effects in many of theſe *wilde-ones*, who afterwards became graue and modeſt Matrons.

To you then, *kind-hearts*, am I to recommend ſome neceſſary cautions, which carefully obſerued, may make you wiſer than you thought of; and cauſe you haue a tender care of that, which before you had neuer mind of. Your breſts are vnlock'd, your tongues vnty'd; you cannot loue, but you muſt ſhew it; nor conceiue a kinde thought, but you muſt tell it. The *Index* of your *hearts* you carry both in your *tongues* and *eyes*; for ſhame, learne *ſilence* in the one, and *ſecrecy* in the other. Will you giue power to an inſulting Louer, to triumph ouer your weakeneſſe; or which is worſe, to worke on the opportunity of your Lightneſſe? Doe not; rather ramme vp thoſe *portells* which betray you to your enemy, and preuent his entry by your vigilancy. Keepe home and ſtray not, leſt by gadding abroad, you incurre *Dinahs* fate. You haue Conſorts of your owne ſexe to paſſe time withall; their ſociety wil teach you to forget, what is better forgot than kept. Let not a ſtraid thought betray your innocency. *Checke* your madding *Fancy*, and if it vſe reſiſtance, curbe it with reſtraint. It will doe excellently well, if you forbeare to reſort to places of publike meeting; till you haue drawne vp and ſeal'd a Cõuenant with your eyes, to ſee naught that they may not lawfully couet. Theſe, when they wander,

FANCY.

der, they breed in the heart, a dangerous diſtemper. Laſtly, addreſſe your imployment euer to ſomething that is good ; ſo ſhall your *fantacy* finde nought to worke vpon that is ill. This ſhall afford you more liberty, than the whole worlds freedome can afford you.

Now to you, *Coy ones*, whom either *coldneſſe* of nature hath benummed, or *coyneſſe* hath made ſubtill to diſſemble it. You can looke and like, and turne another way, where you like moſt. No obiect of loue can take you, till it ouertake you. Be not wiſe too much. True affection cannot endure ſuch diſſimulation. Diuide not him, whom you loue, into ſuch extremes : you may be modeſt, and ſpare a great deale of this *Coyneſſe* ; It is the rule of Charity to doe as you would be done to. Now, would it content you to be entertained with diſdaine, where your deſerts merit acceptance ? Rectifie this then in your ſelues, which you would not haue done by another to your ſelues. It is an ill requitall, to recompence fancy with contempt, or conſtant loue with diſdaine. This were to incurre ingratitude, a vice ſo odious, as no age could finde euer ought more vnciuilly impious. I do not moue you to be too open-hearted, or if ſo, not too liberally to expreſſe it ; this were no diſcouery of *fancy*, but *folly*. So conceale your loue, as your louer may not deſpaire of all hope to obtaine your loue. Indifferent Curtſies you may ſhew without lightneſſe, and receiue them too in lieu of thankfulneſſe. I leaue it to your diſcretion to diſtinguiſh times and places ; for theſe may either improue or impaire the opportunity of ſuch like Curtſies.

Doe not immure your beauties, as if a iealouſie of your owne weakneſſe had neceſſitated this reſtraint. There can be no *Conqueſt*, where there is no *Conteſt*. Conuerſe with loue ; conceit with your ſelues whom you could like. This your *cooler* temper may admit, and ſtill retaine that liberty which is fit.

Falconers vſe many meanes to make their Hawks ſharpe; they begin with ſhort flights, till weathring bring them to endure longer. *Pigmalions* image receiued not life in all parts at once; firſt, it took warmth, after that, vitall motion. Is loue *coole* in you? let a kindly warmth heat that coldneſſe. Is Loue *dull* in you? let a liuely agility quicken that dulneſſe. Is loue *coy* in you? Let a louely affability ſupple that coyneſſe: So, in ſhort time, you may haue a full relliſh of loues ſweetneſſe.

Now wee come to the *attemperament* of theſe; wherein we are to extract out of groſſer mettals ſome pure Oare, which wee muſt refine, before it can giue any true beauty to this ſpecious palace of loue. Draw neare then, and attend to what of neceſſity you muſt obſerue; if euer you meane to deſerue HER loue, whom you are in Ciuility bound to ſerue.

*Pomp. Mela.*

In *Sicilia* there is a fountaine called *Fons Solis*, out of which at Mid-day, when the Sun is neareſt, floweth cold water; at Midnight, when the Sunne is fartheſt off, floweth hot water. This ſhould be the liuely Embleme of your ſtate (*Gentlewomen*:) who, now after thoſe cooler vapours of your frozen affection diſperſed, thoſe lumpiſh and indiſpoſed humors diſpelled, and thoſe queaſie riſings of your ſeeming *coyneſſe*, diſpoſſeſſed; haue felt that chaſte amorous fire burne in you, which will make you of ſhamefaſte Maids, modeſt Matrons. When the heat of paſſion is at Mid-day, I meane his full height, with thoſe, to whom faith hath engag'd you, and loue, before the hoſtage of that faith, confirm'd you; then are you to reſemble the quality of that fountaine, by flowing with *cold water* of diſcretion and ſweet temper, to allay that heat; leſt it weaken thoſe you loue, by gi-

An Explanation of the Embleme.

uing way to paſſion, which patience cannot chuſe but loath. Againe, when heat is fartheſt off, and prouidence begins to labour of a lethargy; when ſeruants remit their care, neglect their charge, and the whole family grow out of order, through the coldneſſe of a remiſſe Maſter; reſemble then that fountaine, by flowing with *hot water*; win and weane theſe whom loue and loyalty haue made yours, with warme coniugall teares, to compaſſionate their neglected eſtate, and by timely preuention to auert the fate of improuident husbands.

Another proper application of this Embleme.

Or thus, if you pleaſe, may you make your ſelues gracious Emblemes of that fountaine: Doth the Sun ſhine at Mid-day, and in his fulleſt height on you? Do the beams of proſperity reflect brightly on you? Flow with *cold water*; allay this your heat and height of proſperity, with ſome cooling thoughts of aduerſity, leſt proſperity make you forget both the Author of it, and in the end how to beſtow it. Againe, doth the Sunne ſhine fartheſt off you? Doth not one ſmall beameling of proſperous ſucceſſe cheere you? Flow with *hot water*; vanquiſh aduerſity with reſolution of temper. Deſiſt not from labour, becauſe fortune ſeconds not your endeuour. To conclude, as your *wild fancy* (if you were euer ſurpriz'd of any) is now rectifi'd; your *cooleneſſe* heatned; your *coyneſſe* baniſhed; ſo conforme your ſelues to them, whom *one heart* hath made one with you, as no Clowd of aduerſity may looke ſo blacke, no beame of proſperity ſhine ſo cleare, wherein you may not with an equall embrace of both eſtates, beare your ſhare.

# THE ENGLISH Gentlevvoman.

## Argument.

Gentility *is deriued from our Anceſtors to vs, but ſoone blanched, if not reuiued by vs;* Vertue *the beſt* Coat; *A ſhamefaſte red, the beſt colour to deblazon that* Coat; Gentility *is not knowne by what we* weare, *but what we* are; *There are* natiue ſeeds *of goodneſſe ſowne in* generous bloods *by lineall ſucceſſion; How theſe may be ripened by inſtruction.*

## GENTILITY.

GENTILITY conſiſts not ſo much in a lineall deblazon of Armes, as perſonall expreſſion of vertues. Yea, there is no Ornament-like vertue, to giue true beauty to deſcent. What is it to be deſcended great? to retaine the priuilege of our blood? to be ranked higheſt in an

*Obſeruat.* 7.

*Gentility* is deriued from our Anceſtors to vs, but ſoone blanched, if not reuiued by vs.

Heralds

*Gentility.*

Heralds booke? when our liues cannot adde one line to the memorable records of our *Anceſtors*? There ſhould be no *day* without a *line*, if we deſire to preſerue in vs the *honour* of our *Line*. Thoſe *Odours* then deſerue higheſt *honours*, that beautifie vs liuing, and preſerue our memory dying. Should we call to mind all thoſe our *Anceſtors*, who for ſo many preceding ages haue gone before vs; and whoſe memory now ſleeps in the duſt; we ſhould, perchance, finde in euery one of them ſome eminent quality or other, if a true ſuruey of their deſeruing actions could bee made knowne vnto vs: yea, we ſhould vnderſtand, that many of them held it their higheſt grace, to imitate their Predeceſſors in ſome excellent vertue; the practice whereof they eſteemed more prayſeworthy, than the bare title of *Gentility*. Now, what iuſt reproofe might we deſerue, if neither thoſe *patternes*, which our *Anceſtors* had, nor the vertuous examples of our *Anceſtors* themſelues, can perſwade vs to be their followers? Their blood ſtreames through our veynes; why ſhould not their vertues ſhine in our liues? Their mortality we carry about with vs; but that which made them immortally happy, wee retaine not in vs. Their *Gentility* wee clayme; the priuileges they had by it, we retaine. Meane time, where is that in vs, that may truly *Gentilize* vs, and deſigne vs theirs? What a poore thing is it to boaſt of, that our blood is nobler, our deſcent higher? Tell me, can any one preſcribe before *Adam*? And what ſhall he finde in that firſt *Anceſtor* of his, but *red clay*? The matter whereof he was made, it was no better; nor can we ſuppoſe our morter to bee purer. Hee moſt emphatically deſcribed our Genealogy, who cryed, *Earth*, *Earth*, *Earth*. *Earth* by Creation, Condition, Diſſolution. No leſſe fully vnderſtood he the quality of his Compoſition, with the

root

*Gentility.*

root from whence he tooke his beginning, who called *Earth* his *Mother*; *Wormes* his *Brethren* and *Siſters*. His Kinsfolkes hee could not much boaſt of, they were ſuch inferiour Creatures; no ſtrutters in the ſtreet, but deſpicable Creepers.

Let me now reflect vpon you, *Gentlewomen*, whoſe *generous* birth ſhould bee adorned with *vertuous* worth, and ſo make you mouing Obiects of imitatio, nboth in life and death.

Are you nobly deſcended? Ennoble that deſcent with true deſert. Doe not thinke that the priuilege of greatneſſe, can bee any ſubterfuge to guiltineſſe. Your more aſcending honour requires more than a Common luſtre. In places of publike reſort you challenge precedency, and it is granted you. Shall the higheſt place haue the leaſt inward grace? No; let not a word fall from you, that may vnbeſeeme you. Others are ſilent when you diſcourſe; let it be worth their attention; leſt a preſumption of your owne worth draw you into ſome friuolous excurſion. There is not an accent which you vtter, a ſentence you deliuer, any motion in your carriage or geſture, which others eye not, and eying aſſume not. Your Retinue is great; your family gracious; your actions ſhould be the life of the one, and line of direction to the other. To ſee a light Lady deſcending from a noble Family, is a Spectacle of more ſpreading infamy, than any ſubiect of inferiour quality. I cannot approue of this Apiſh kinde of formality, which many of our better ſort vſe; it detracts from their *deſcent*, to make *affectation* their *Tutreſſe*. They were free-borne; nothing then that is ſeruile can become them. It is nothing to retaine the fauour or feature of your *Anceſtors*, and to eſtrange you from that which truly dignifi'd your *Anceſtors*.

Vertues haue more liuing Colours, and are ſeconded

*Gentility.*

ded with more laſting honours than any outward beauties. You deceiue your ſelues, if you thinke that honour receiued her firſt life from deſcent; no, It was *demerit* that made *deſcent* capable of honour. A Pedigree argues your *Gentility*: but had not ſome deſeruing action beene, you had neuer attained to any noble Pedigree. For *Gentility* is not to be meaſured by antiquity of time, but precedency in worth. If brackiſh or troubled water ſeldome come from a pure Spring; wild and vnſauory fruit from a good tree; whence is it, that noble Predeceſſors, whoſe pure blood was neuer corrupted with any odious ſtaine, ſhould bring forth ſuch degenerating ſcienes? Surely, this generally proceeds from the too much liberty that is granted to our youth; whoſe inclinations, though otherwiſe good and equally diſpoſed, are vſually by *Cuſtome*, which becomes a *Second nature*, miſerably depraued. Society they affect, and this infects them; repaire to publike places they admit, and this corrupts them. Thoſe eminent examples which their Noble Progenitors left them, become buried with them. They comply with the time; *Vertue* (they ſay) can hardly ſubſiſt, where *Vice* is in higheſt requeſt. What though *Plato* aduiſe them to make choyce of the beſt way of liuing, which may be eaſily effected by aſſiduate vſe and daily cuſtome: they haue learned to inuert his rule, by affecting that cuſtome moſt, which tends to the practice of vertue leaſt. Beſides, there is another reaſon which may be probably alleaged, why *generous deſcents* become ſo much corrupted; and vertuous Parents by vitious Children ſo frequently ſeconded. Our Nobler women, though in other reſpects truly imitable, and for their vertuous Conuerſation admirable; come ſhort in one peculiar duty, which euen Nature exacts of them, and which being duely perform'd, would, doubtleſly, no leſſe enable and ennoble them who are deſcended from them, than any particular, were it neuer ſo powerfull, that could informe them. Theſe which are mothers by generation, are ſeldome their Nurcing-mothers by education. No maruell then, if they degenerate, when they partake of the natures of other women. Though their owne mothers blood ſtreame through their veines, a ſtrangers milke muſt feed them, which makes them participate of their *nature*, as they are fed with their *ſubſtance*. Whereſoeuer the Nurſes milke is receiued, the Nurſes manners are likewiſe retained. Whence it was, that *Chryſippus* expreſly commanded that the very beſt and wiſeſt Nurſes ſhould be made choice of; that what *good blood* had infuſed, might not by *ill milke* be infected. It was the ioynt aduice both of *Plutarch* and *Phauorine*, that a mother ſhould bee her childrens Nurſe: becauſe, commonly, with the milke of the Nurſe, they ſucke the quality or condition of her life. Yea, according to ancient Decree, women were bound to nurſe their owne children, and not to haue any other women (vnleſſe neceſſity enforc'd them) to nurſe them.

Let this then bee rectifi'd; yee, whoſe Noble deſcents haue made you eminent in the eye of the world; and whom Gods bleſſing hath made fruitfull Mothers, to bring forth a faire and hopefull increaſe vnto the world: nurſe them with your owne milke; this will expreſſe in you a motherly care to them; & beget in them a greater meaſure of child-like loue to you. Your care, the more it is parentall, will exact of them a loue more faithfull and filiall. Nurſe them, I ſay, with the milke of your owne breſts to feed them; with the milke of your owne liues to informe them. So ſhall their actions proue them to bee your Succeſſours; when they ſhall not onely *deriue* their blood from you, but on this Theatre of humane frailty, ſhall publiſh themſelues to be true *repreſenters* of you. For in vaine is your blood to them *deriued*, if your memory by their vertues be not *reuiued*. Giue them then that which may make them yours. Goodneſſe may bee blamed, but her ſucceeding memory can neuer be blanched. Thus ſhall you not onely ſhew your ſelues worthy of that *houſe*, from whence you came, but after your period on earth, bee receiu'd into a more glorious houſe in time to come.

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IT is not the Nobility of *deſcent*, but of *vertues*, that makes any one a gracefull and acceptable Seruitour in the Court of heauen. Houſes are diſtinguiſhed by *Coats* and *Creſts*; but theſe are dignifi'd by ſomething elſe.

*Vertue* the beſt *Coat.*

In Heraldry, thoſe are euer held to be the beſt *Coats*, that are deblazoned with leaſt charge. Conſequently, then muſt *vertue* needs be the *beſt Coat*. Shee requires the leaſt charge, in her attire, ſhee is not ſumptuous; in her fare, delicious; nor in her retinue (the more is the pitty) numerous. She confines her deſires vpon earth within a ſtrait Circumference; a very ſmall portion of that mettall will content her. She ſees none ſo great in the Court, as may deſerue her enuy; none ſo rich in the City, as may beget in her an earthly deſire; none ſo repos'd in the Countrey, as to induce her to change her ſtate. Shee is infinitely happy, in that ſhee aymes at no other happineſſe, than where it is to bee found. Ambition may diſplay her Pie-colour'd flagge; but ſhee will neuer get *vertue* to be her follower: Her deſires are pitcht vpon a farre more tranſcendent honour, than theſe *State-corriuals* on earth can ere afford her;

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or by their competition take from her. Pleaſure may caſt out her Lure, but *vertue* is ſo high a flyer, as ſhee ſcornes to ſtoupe to ought vnworthy of her: it pleaſeth her to contemplate that on earth, which ſhe is to enioy in heauen. Profit may ſeeke to vndermine her; but all her pollicie cannot worke on *vertues* conſtancy. Content is her Crowne; Contempt of the world, her care; what worldlings ſeeke, ſhe ſhuns; whence it is, that her beauty, in the darkeſt Night of aduerſity, ſhines. In a word, ſhee is an abſolute Commandreſſe of her ſelfe; and eaſie is it to haue that Command, where no turbulent paſſions labour to contend.

Farre otherwiſe is it with thoſe, who be they neuer ſo *generouſly* deſcended, popularly graced, nor powerfully guarded, yet being not adorned with this *Creſt*, diſtinguiſhed by this *Coat*, they can neither enioy freedome within, nor ſafety without.

*Lewis* the eleuenth had a conceit, which, no doubt, proceeded from his melancholicke and indiſpoſed humour, that euery thing did ſtinke about him; all the odoriferous perfumes, or fragrant ſauours they could get, would not eaſe him, but ſtill he ſmelled a filthy ſtinke. So fares it with them, whoſe corrupt hearts, like muſty veſſells, not throughly ſeaſoned with *vertue*, ſend forth no other ſmell than what is moſt diſtaſtefull to a pure and well-diſpoſed minde. Now, there bee many, who make an outward ſemblance of conſcience; and promiſe to the world apparant arguments of their vprightneſſe; whoſe inward Cells, like corrupt Charnell-houſes, afford nothing but filthineſſe. Yea, theſe, to make the world more confident of their ſanctity, will not ſticke to condemne themſelues, diſvalue their owne worth, and rank them amongſt the vnworthieſt that breath on earth. Yet, though they diſprayſe themſelues be-

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fore others, they cannot endure to bee diſprayſed by others. Whereof we read one excellent example to this purpoſe: There was a certaine woman, who had taken her ſelfe to a Cloyſter-life, and ſeemed very deuout; ſo as ſhee vſually ſaid to her Confeſſor, who came often vnto her, to heare her Confeſſion, and partake of her Deuotion: “*Good father, pray vnto*
“ *the Lord for mee; for I am a woman ſo euill, yea, euen*
“ *ſo vtterly nought, as I much feare leſt the Lord puniſh*
“ *others for my ſinnes.* Vpon this, the Prieſt out of a
“ diſcreet zeale, deſired to try whether there were
“ in her the foundation of true humility or no. Next
“ time therefore, that ſhee vttered the like words
“ vnto him, ſaying; *That ſhee was the very worſt of all*
“ *women*; the Prieſt forthwith anſwered: *I haue of-*
“ *ten times at many hands heard thus much of thee before*
“ *this.* Whereat ſhe being preſently incenſed, replyed:
“ *You lye in your throat: And whoſoeuer hath told you, or*
“ *reporteth ſuch things of mee, are all lyers.* To attemper
“ which immoderate paſſion, the Prieſt humbly re-
“ turned her this anſwer: *Now I perceiue thy pride and*
“ *hypocriſie; for as much as thou ſpeakeſt that of thy ſelfe,*
“ *which thou diſdaineſt any other ſhould ſpeake of thee.*
“ *And this is no ſigne of true humility, but of inward pride*
“ *and groſſe hypocriſie.*

Theſe diſſembled, be they neuer ſo aſſiduate, ſemblances, are no colours for *Vertues creſt.* They muſt be dyed in graine, or they will not hold. Theſe, who expreſſe modeſty in their outward carriage, are good examples to thoſe that conſort with them; yet if their priuate Parler be a witneſſe of their diſhonor, they deface the figure of goodneſſe in themſelues. *Vertue* conſiſts not in ſeeming, nor piety in appearing but practiſing. What is it to bee outwardly retyred from the world, and inwardly affianced to the world? How are thoſe women in *Turkie* affected, that moſt

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part of the yeare come not abroad? Thoſe *Italian* and *Spaniſh* Dames, that are mewed vp like Hawks, and lockt vp by their iealous husbands? This is ſuch an enforced reſtraint, as it many times begets looſe deſires in the reſtrained. It is the preuention of occaſion that crownes vs. More prayſe-worthy were thoſe women of *Sio*, could they confine their actions within the bounds of modeſty, than theſe reſtrained Libertines. For thoſe Iland Women, as they are the beautifull'ſt Dames of all the Greekes, ſo haue they more liberty granted by their auaricious husbands, than all the Dames in Greece. For their wiues proſtitution is their promotion. So as, when they ſee any ſtranger or promiſing factor arriue, they will preſently demand if he would haue a Miſtris: which, for want of better ſupply, they mercenarily tender him in the perſon of their owne wiues: ſo willing are they to weare the laſting Badge of infamy, for baſe lucre or commodity.

It is not then an enforced moderation of our affections, that deſerues the ſtile of goodneſſe. Wee are to enioy freedome in our deſires, and ouer thoſe a noble Conqueſt, if we merit the name of *vertuous*.

Come then, *Gentlewomen*, you ſee what *Coat* will honour your *Houſe* moſt. Other *Coats* may be blanched by corruption of blood; or blemiſhed by ſome other occurrent: but this is ſo pure as it will admit of no ſtaine. Fantaſticall & falſe prophecies may be ominouſly aduanced, publiſhed, & diſperſed, vpon Arms, Fields, Beaſts, or Badges, againſt which our Lawes haue ordained neceſſary prouiſiōs. But no *Augur*, *Seer*, or *Soothſayer* can by any ſuch groundles Diuinatiō, detract from the cōſtant beauty or ſplendor of his *Coat*.

Soueraignizing *Saladine*, after he had made himſelfe a terrour to many potent Princes, by making them his Subiects, who neuer till then knew what ſub-

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ſubiection meant; after he had atchieued ſo many proſperous victories, taken in ſo many flouriſhing Prouinces, and attained the higheſt degree of an imperiall greatneſſe; being ſurprized by ſo mortall and fatall a malady, as he deſpaired of recouery: called his Chiefetaine or Generall before him, and bad him haſte away to the great City *Damaſcus*, and there in the midſt of that populous City, to fixe his ſhrouding-ſheete vpon a Spheare, and diſplay it like a banner, with theſe words; *This is all that Souldan Saladine hath left of all his Enſignes.* How happy had that Emperour beene, if after ſo many memorable exploits done by him liuing, ſo many imperiall trophies of his diſperſed victories erected by him breathing, he had reſerued this *Coat* to haue memoriz'd him dying?

*Dorcas Coats* were brought forth and ſhown, after ſhe departed. So liue, that your beſt *Coats*, which are your *vertues*, may giue teſtimony of you, when Earth ſhall receiue you. Let not your *Gentility* become blaſted with infamy; nor your Noble families labour of that ſcarcity, as not to giue *vertue* all hoſpitality, Diuinely ſung our Moderne Poet:

*To be of* gen'rous *blood and* Parents *borne,*
*And haue no* gen'rous vertues, *is a ſcorne.*

Let it be your higheſt ſcorne, to ſtoupe to any baſe thought. It is not priority nor precedency of place, but propriety and proficiency in grace that makes an honourable Soule. That Cloath is of moſt worth that weares beſt; and that faſhion of moſt eſteeme that holds longeſt in requeſt. *Vertue* is right *Sempiternum* for weare; and of that complete faſhion, as with Chriſtian women it growes neuer out of date. Make choice of this ſtuffe then to ſuite you, of this *Coat* to gentilize you. All others are but counterfeits in compariſon of her; whoſe property it is to honour thoſe that ſerue her: harbour thoſe that flye for refuge to her; and to reward thoſe who conſtantly ſtand in defence of her honour. There is nothing can wound you, being thus armed; nothing ill-beſeeme you, being thus adorned; nothing diſparage you, being thus honoured. Heraldry findes a *Coat* for your houſe, but *Vertue* findes honour to grace your perſon. Retaine thoſe diuine impreſſions of goodneſſe in you, that may truly ennoble you: diſplay your *gentility* by ſuch a *Coat*, as may beſt diſtinguiſh your family; ſo ſhall you liue and dye with honour, and ſuruiue their fame, whoſe onely glory it was to enioy fortunes fauour.

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PAinters are curious in the choice of their colors, leſt their Art become blemiſhed, through thoſe decaied colours, wherewith their Pictures are portrayed. Some are of opinion, that the receit of Painting or Colouring the ſubſtance of glaſſe through, is vtterly loſt; neither that theſe late ſucceeding times can regaine, as yet, that myſterious perfection. Farre more is it to be doubted, leſt *vertue*, which we haue proued by infallible arguments to be the beſt *Coat*, want her true colour, and conſequently become depriued of her chiefe luſtre. Some Pictures, I know, will doe well in white; yet it is colour that giues them life. Beauty neuer darts more loue to the eye, nor with quicker conuoy directs it to the heart, then when it diſplayes her guiltleſſe ſhame in a crimſon bluſh. There is *one flower* to be loued of women, which is the chiefeſt flower in all their garden; and this is a *good red*, which is ſhamefaſtneſſe. Theſe ſtanding colours are ſlow wooers to diſcreet Louers. *Vertues Coat* then is beſt *deblazoned* when a *ſhamefaſt red* breathes vpon it.

*Nazian.* A ſhamefaſted the beſt Colour to deblazon *vertues Coat.*

*Protogenes* tables, wherein *Bacchus* was painted, and all his furious *Bacchanals* to life diſplayed, moued King *Demetrius* to ſuch admiration, during his ſiege of the City *Rhodes*, that where hee might haue conſumed the City with fire, and buried the glory thereof in aſhes, would not for the preciouſneſſe of that table: ſo as, protracting time by ſtaying to bide them battell, wonne not the City at all. If a liueleſſe Picture could enforce ſuch affection in a knowing Commander, what effects may we thinke will a liuing ſubſtance produce? Truth is, there is ſuch ſweet and amiable correſpondence betwixt *vertuous* beauty, and *ſhamefaſte* modeſty, as the one cannot ſubſiſt without the others ſociety. Not a light paſſage can want the attendance of a bluſh, whileſt modeſty is in preſence. Yea, though ſhee be not conſcious of any conceit, that might beget in her face a ſhamefaſte bluſh; out of a modeſt Compaſſion ſhee will not ſticke to bluſh, when ſhe obſerues ought in another, deſeruing blame. Her eares glow at any light report; which, leſt they ſhould grow too credulous, ſhee fortifies with reaſon, to oppoſe the too eaſie entrance of ſuſpition. Shee partakes of no reſemblance leſſe than that of the *Chameleon*, whoſe naturall property it is to repreſent all Colours ſaue white. She is a milde and moderate interpretor of others actions; but a ſerious Cenſor of her owne. Light diſcourſes, which tend rather to the deprauing of the hearer, than miniſtring any vſefull ſubiect to an attentiue Obſeruer, ſhe excludes; vnciuill Complement ſhee abhorres; what onely is modeſt ſhe approues; and ſeconds her approuement with a gracefull ſmile. She holds an infected minde to be more dangerous than an infected houſe: ſuch Company ſhee ſhunnes, on whom the rayes of *vertue* ſeldome or neuer ſhine. There is not that Condition, bee it neuer ſo meane,

which

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which ſhee cannot with cheerefulneſſe entertaine: ſo as, ſhee holds outward pouerty the beſt enricher of an inward family. Her deſires are ſo equally poyzed, as ſhee neither ſeekes more than ſhee enioyes, nor wants freedome to diſpoſe of what ſhe enioyes. Honour ſhee affects, yet with no ſuch eagerneſſe, as to hazzard the loſſe of a dearer honour, for ſo vncertaine a purchaſe. Friends and fauourites ſhe admits, and with that conſtancy, as it neither repents her of accepting, nor them of tendring ſuch vertuous fruits of amity.

Here you haue her, *Gentlewomen*, who will tell you, and in her ſelfe exemplifie what ſhee tells you; that *modeſty* is the choyceſt ornament that can adorne you. Now if you purpoſe to trace her path, or conforme your ſelues to her line; you muſt worke on your affections, to embrace what ſhee loues, and reiect whatſoeuer ſhe loathes. Are you conuerſant at any time with ſuch *proteſting ſeruants*, as make deepe Oaths meere Complements; and whoſe tongues are witty Orators in running deſcant on a wanton Tale? Theſe are ſuch Conſorts as *Modeſty* would be loath to conuerſe with. She can neuer endure any of theſe diſcourſes without an angry bluſh. Should you delight in theſe, you ſhould quickly heare her out of a vertuous paſſion, cry out with the Poet:

> *O Age! moſt of our women know not now,*
> *What 'tis to bluſh, till* painting *tell them how,*

Againe, ſhould you entertaine in your naked boſomes, what ſome wantons haue too much affected, light amorous Poems; peruſing them with no leſſe Content, than if they had beene purpoſely penned to worke on your Conceit; this cannot ſtand with your *modeſty*; Theſe may corrupt you, but neuer rectifie what is wandring in you. Suffer not a wanton paſſage to play on your fantaſie. Sinne would

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neuer enter in vpon you, if ſhe found but a preparation of reſiſtance in you. Tell me, what a ſweet grace conferres it on you, to mixe your ſalutes with modeſt bluſhes, and entertaine your Suitors with a ſhamefaſte baſhfulneſſe! Sure I am, where loue is diſcreetly grounded, this cannot chuſe but be an eſpeciall motiue to affection. There may bee, I grant, ſuch *wilde louers*, who preferre the looſe loue of an inconſtant *Phædra*, before the chaſte embraces of a continent *Antiope*: but their indiſcreet choyce is euer ſeconded with a fearefull cloze. Thoſe, who eſteeme more of a painted cheeke, than a natiue bluſh, ſhall finde all their imaginary happineſſe reſolued to a painted bliſſe. It is *Modeſty* and not *Beauty* which makes the husband happy. Would you then deſerue the title of Chaſte Virgins, conſtant Wiues, modeſt Matrons? While you are ranked amongſt the *firſt*, conuerſe not priuately with a wanton thought; ſend not forth a wandring eye to fetch in a Sweet-heart. Diſ-value not your owne worth ſo much, as to wooe others to become your Suitors. This would bee a meanes rather to depreſſe loue, than increaſe it; impayre loue, than improue it. If you be worthy winning, you cannot chuſe but be worthy wooing. Meane time, let not a ſtraid looke betray your too forward loue; nor a light conceit tax you of deſerued reproofe. Dye your cheeks with a Roſie bluſh, when you heare ought that may detract from the *modeſty* of your Sexe. Be as ſilent as the night; your beſt Rhetoricke conſiſts in maiden bluſhes, and baſhfull ſmiles; which will worke more powerfully on a Louers heart, than a Rhetoricall tongue, bee it neuer ſo curiouſly tipt with Art.

For the *ſecond* ranke; you know how ſtrict a duty is impoſed on you; now are you not to conuerſe with ſtrange loue: or ſuffer any other perſon haue the leaſt ſhare in your affection. To Court loue, or vſe any Complement, purpoſely to winne a priuate fauourite, would detract as much from your honour, as for a Souldier to flye from his Captaine, and adhere to a ſtranger. He hath inueſted you in himſelfe, and ingaged himſelfe yours by a ſacred vow, which death onely may reuerſe: the diſperſed loues which you entertained before, muſt now be reduc'd to one, and that but one, by whoſe mutuall choyce two are indiuidually made one. A heart diuided cannot liue; no more can the heat of diuided loue. You are now ſo farre from entertaining any ſtranger; as you haue vow'd with your heart, not to enter ſo much as any treaty with an vniuſt intruder. It is dangerous to conuerſe with a profeſt foe, whoſe drift it is to vndermine you; and ſuch an one is euery looſe louer, who labours with the licentious art of adulterous Oratory, to depriue you of that ineſtimable gemme, which of all others, moſt adornes you.

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For you that are *Matrons*; ripeneſſe of yeares hath enioyned you to bid a laſting adew to the vanities of youth. Now are you ſet as examples of grauity, for others to imitate.

It were dotage in you now to begin to loue, when your decay in Nature tels you, it is not long you are to liue. You haue hitherto performed your parts with a *generous* approuement of your actions, faile not in the concluſion. This ſmall remainder of your declining pilgrimage, ſhould be wholly dedicated to the practice of goodneſſe; that your pious end may ſecond your vertuous beginning. The Sunne ſhines euer brighter at his ſetting than riſing; ſo ſhould your life appeare better at your departing than entring.

It were incomparably beneficiall for you, now in this your *Exit*, to haue your affections ſeated in hea-

*Gentility.*

uen, before you depart from earth: leauing ſome memorable examples of your wel-ſpent life, which may eternize you after this life.

This will make your names flouriſh; and cauſe others in a vertuous emulation of your actions, to retaine your memory in their liues. To bee briefe, be you of what Condition ſoeuer, either in reſpect of your age or ſtate; there is nothing can better become you than a modeſt ſhamefaſtneſſe: which conſiſts either in auerting your eare from your owne prayſe; or with-drawing your preſence from diſhoneſt or vnciuill diſcourſe; or reiecting an importunate Suitor, whoſe too inconſiderate entertainment might queſtion your honour. I haue noted in ſome women a kind of zealous and deuout paſſion, when they chanc'd but to heare any light or wanton communication; they could not hold but reproue them for their impudence, and amidſt their reproofe, to adorn the Roſie Circlets of their cheekes with a bluſhing ſhamefaſtneſſe. Surely, this expreſſed a ſingular *modeſty* in them; which I would haue you (*Gentlewomen*) in a ſerious imitation of them, to repreſent in your ſelues. It will happen, many times, that you cannot chuſe but encounter with ſome frontleſſe *Buffouns*, whoſe higheſt ſtraine of obſcene wit, is to iuſtifie ſome fabulous ſtory, or repeat an vnciuill Tale; which you are to entertaine with ſuch diſguſt, as theſe odious relaters may gather by your Countenance, how much you diſtaſte ſuch vnciuill diſcourſe. For it is a ſweet kinde of euincing ſinne, to diſcountenance it with a modeſt ſhame.

Thus ſhall you make your very frowne an ingenuous *Index* of your vncorrupt heart: and to adde one line more vnto your Honour, diſplay the Character of your guiltleſſe ſhame in a Mayden bluſh, a Virgin-colour.

*Sene-*

**Gentility.**

Gentility is not knowne by what wee *weare*, but what we *are*.

SEuerus the Emperour would haue maieſty preſerued by a vertuous diſpoſing of the deſire, not by a curious effeminacy in attire. For, as we cannot account him for leſſe then a foole, who prizeth his horſe by the ſaddle, and trappings that hang about him, more then by the worth that is in him: ſo is he moſt fooliſh, who values the man by the worth of his Cloathes, rather then thoſe inward parts that doe accompliſh him.

O age! no couer now fit for our mold, but Pluſh, Shag, Veluet, Tiſſue, Cloth of Gold.

How many formall Gallants ſhall we obſerue, whoſe onely value conſiſts in putting on their cloathes neatly; with whom, if you ſhould conuerſe, you might eaſily finde *Æſops* painted ſculs, fairely promiſing, but weakly performing? The greateſt Obliquity theſe can finde in our age, is the too careleſſe obſeruance of faſhions; which our neate formaliſts haue no great cauſe to taxe for an errour, ſeeing affectation in the choice of faſhion is this ages humour. The *golden apple* was giuen to the *faireſt*, not the *fineſt*; the *golden Tripode*, neither to the *faireſt* nor *fineſt*, but *wiſeſt*. For might the *faireſt* haue obtain'd it, *Alcibiades*, being the daintieſt and beſt fauoured Boy in all *Athens*, might by right haue challeng'd it. Againe, might the *fineſt* haue enioy'd it, the *Lydian Crœſus*, being richer in attire than any of his time, might haue pleaded for it. Of whom it is ſaid, that *Solon* of *Salamine* came to viſite him: not to admire him, as ſimple people did, whoſe iudgements moſt commonly were plac'd in their eyes: but to reproue him for his vanity, an apt ſubiect for Philoſophy; and weane him from that, which threatned ruine to his State. This delicate Prince had that learned Sage no ſounder found decked and adorned with the choiſeſt Ornaments, and ſeated on an high Throne, than he encountred that graue Philoſopher with this vaine queſtion: demanding of him, *Whether*

*Gentility.*

*ther he had euer ſeene a more glorious ſight?* To whom *Solon* right grauely anſwered; *Yes,* quoth he, *I haue ſeene Houſe-cocks, Pheſants, and Peacocks: And theſe were graced with a naturall beauty; whereas yours is but a borrowed glory, which muſt vaile to time, and ſhake hands ere it be long, with mortality.*

Truth is, ſhould we iudge of mens worths by their outward weare, or diſtinguiſh *Gentility* by a faſhionable attire, we ſhould erre more in iudgement, then a blinde man in his firſt diſcouery of colours. What eminent Ladies are recorded in the continuate hiſtoris of fame; whoſe eſteeme tooke firſt breath, not from what they *wore*, but what they *were*? It was not their ayme to ſtrike a ſtupid Beholder into admiration with a phantaſticke habit, nor allure an humorous Louer with a conceited complement.

*Our ſimple Elders knew not what it was,*
*To ſet their face, or court a Looking-glaſſe.*

It was their higheſt taske to correct thoſe errours that were in them: by which meanes they became ſo inwardly louely, as none truely knew them, that could doe leſſe than entirely loue them. Surely, there is no ſtate that ſuites ſo fitly with *Gentility*, as the low, but loyall attendance of humility. This is ſhee, who (as ſhe is rightly defined) is the *Princeſſe* of *vertues*, the *conquereſſe* of *vices*, the *mirror* of *virginity*, the choiſeſt *harbour* or repoſe for the *bleſſed trinity*. She conſiders, how he, by whom our corrupt blood was reſtored, our vnualuable loſſes repaired, and our primitiue nakedneſſe compaſſionately couered, was not with a Diadem crowned, nor in a ſtately bed couched; yea, ſcarcely rather with one poore coat couered; which he wore not as an ornament to his body, to beſtow on it trimneſſe, but for neceſſity to couer his nakedneſſe. What a pouerty is it then for you, whoſe ancient deſcent promiſeth ſomething extraor-

*Aug.*

*Gentility.*

traordinary in you, to haue nothing to boaſt of, ſaue onely a gilded outſide? It was Neceſſity that inuented Cloathes for you; now were it fit to pride you in that, which depriu'd you of your prime beauty? You ſhall obſerue in many of our graue Matrons, with what indifferency they attire themſelues. Their inward ornaments are their chiefeſt care; their renewing and repairing of them, their higheſt cure. They haue found ſuch choice flowers, as they afford more ſpirituall delight to the ſoule, than any viſible flowers or odours doe to the ſmell. And what are theſe, but diuine and morall precepts, ſoueraigne inſtructions; which haue taught them how to contemne earth, conquer death, and aſpire vnto eternity? Theſe by a continued cuſtome or frequent conuerſe with heauenly things, cannot now conceiue any obiect to be worthy their beholding on earth. Faſhions may be worne about them, but little obſerued by them. The WEDDING GARMENT is their deſired raiment. This they make ready for the Nuptiall day; the meditation whereof ſo tranſports them, as nothing below heauen can poſſeſſe them. It is not beauty which they prize; for they daily and duely conſider the Prophets words, *All faces ſhall gather blackneſſe.* Againe, they remember the threats which God denounceth vpon beautifull, but ſinfull *Niniueh*, *I will diſcouer thy skirts vpon thy face.* This makes them ſeriouſly to conſider the dangerous quality of ſinne, and to apply *Niniuehs* ſalue to their ſoare: that *wine of Angels*, the *teares of repentance.* Which, howſoeuer it is, as one wittily obſerues, Euery mans medicine; an vniuerſall Antidote, that makes many a *Mithridates* venture on poiſon: yet works it not this banefull effect with theſe; for their affections are ſo ſweetly tempered, their hearts ſo truly tendred, as they make not Repentance ſecuri-

Ioel.2.

Nahum.3.

ſecurity to delinquents: They well remember that Aphoriſme of ſpirituall Phyſicke: As he that ſinnes in hope of remiſſion, feeds diſtemperature to ſeeke a Phyſician; ſo hee that repents with a purpoſe of ſinning, ſhall finde an eternall place to repent in. Theſe, who thus belull themſelues in the downe-beds of ſecurity, labour of an irreparable Lethargy. They make bold to *ſinne*, as if they were ſure to *repent*. But the medicine was made for the wound, not the wound for the medicine. We muſt not ſuffer our ſelues voluntarily to be wounded, in hope wee haue to be cured: but preuent the meanes, that wee may attaine a more glorious end.

Preuent the meanes or occaſion of ſinne; which if at any time we commit, to infuſe the balme of repentance into it; which ſeaſonably applyed, may miniſter a ſoueraigne ſalue to our ſoare, ſo wee intend our care to ſo conſequent a cure.

Come then, *Gentlewomen*, beginne now at laſt to reflect on your owne worth. Vnderſtand, that *Gentility* is not knowne by what you *weare*, but what you *are*. Conſider, in what member ſoeuer your Creator is moſt offended, in that ſhall euery ſinner bee *Bern.* moſt tormented. Remember, how the time ſhall come (and then ſhall your time be no time) when the *Moath* ſhall be your vnderlining, and the *Worme* your couering. Trimme your ſelues then with an inward beauty; that a glorious *Bridegroome* may receiue you. *Faſhion* your ſelues to his image, whom you repreſent. That *Faſhion* onely, will extend the date of time, and crowne you with immortality after time. Theſe, who haue their *iudgements* in their *eyes*, may admire you for your Cloaths; but thoſe, who haue their *eyes* in their *heads*, will onely prize you by your inward worth. Were it not a poore Enſigne of *Gentility*, to hang vp a phantaſticke faſhion to memorize your vanity after death? So liue, that you may euer liue in the memory of the good. It will not redound much to your honour, to haue obſerued the *faſhions* of the time, but to haue redeemed your time; to haue dedicated your ſelues to the practice of vertue all your time; to haue beene Mirrors of modeſty to your ſucceeding ſexe; to haue diſ-valued the fruitleſſe flouriſh of fading vanity, for the promiſing hopes of a bleſſed eternity. Supply then that in you, which bleered iudgements expect without you. You challenge precedency in place, expreſſe your ſelues worthy of that place. Vertue will make you farre more honoured, than any gariſh habit can make you admired. The one is a Spectacle of deriſion, the other of true and *generous* approbation. This you ſhall doe, if you ſeaſon your deſires with diſcretion; if you temper your excurſiue thoughts, and bring them home with a ſerious meditation of your approaching diſſolution. It is ſaid of the *Palme* tree, that when it growes dry and fruitleſſe, they vſe to apply aſhes to the root of it, and it forthwith recouers: that the peacefull *Palmes* of your vertuous mindes may flouriſh euer; that their branches may euer bloſſome and neuer wither: apply vnto their roots the aſhes of mortification; renue them with ſome ſweet and ſoueraigne meditation. That when you ſhall returne to your mother Earth, thoſe that ſucceed you may collect how you liued while you were on Earth: by making theſe liuing actions of your *Gentility*, happy Precurſors to your ſtate of *glory*.

There are *natiue ſeeds* of goodneſſe ſowne in *generous bloods* by lineall ſucceſſion.

FOuntaines are beſt diſtinguiſhed by their waters, Trees by their fruits, and *Generous bloods* by their actions. There are *inbred ſeeds* of goodneſſe (ſaith

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the Philoſopher) in euery good man: and theſe will finde time to expreſſe themſelues.

It was *Dauids* teſtimony of himſelfe: *From my youth vp haue I loued thy Law.* An excellent prerogatiue giuen him, and with no leſſe diligence improued by him. Now theſe *Natiue ſeeds*, as they are different, ſo are the fruits which come of them, variouſly diſpoſed. Some haue a relliſh of true and *generous bounty*; wherein they ſhew that noble freedome to their owne, in their liberality towards others: as their very actions declare vnto the world, their command and ſoueraignty ouer the things of this world. Others diſcouer their noble diſpoſition, by their notable *pitty* and *compaſſion*; Theſe will eſtrange themſelues from no mans miſery. If they cannot ſuccour him, they will ſuffer with him. Their boſomes are euer open with pittifull *Zenocrates*, to receiue a diſtreſſed one. Ouer a vanquiſh'd foe they ſcorne to inſult; or vpon a deiected one to triumph. They haue teares to partake with the afflicted; and reall expreſſions of ioy to ſhare with the relieued. Others ſhew apparant arguments of their ſingular *moderation*; abſtemious are theſe in their diſhes; temperate in their Companies; moderate in their deſires. Theſe wonder at the rioters of this time; how they conſume their daies in ſenſuality and vncleanneſſe. Their account is farre more ſtraight; their expence more ſtrait; but their liberty of mind of an higher ſtraine. Cloathes they weare, but with that decency, as curioſity cannot taxe them; meats they partake, but with that temperance, as delicacy cannot tempt them. Others from their Cradle, become braue ſparkes of *valour*; their very Childhood promiſeth vndoubted tokens of ſucceeding honour. Theſe cannot endure braues nor affronts. *Generous* reſolution hath ſtampt ſuch deepe impreſſions in their heroicke mindes, as ſame is their ayme; which they hunt after, with ſuch conſtancy of ſpirit, as danger can neither amate them, nor difficulty auert them from their reſolues. Others are endued with a natural pregnancy of *wit*; to whom no occaſion is ſooner offered, than ſome dainty expreſſion muſt ſecond it. Others with more ſolidity of *iudgement*, though of leſſe preſent conceit. And theſe are ſuch, as generally imploy themſelues in State-affaires; wherein Experience, purchaſed by an vſefull expence of time, doth ſo ripen them, as the Publike State takes notice of them, and recompenceth their care with honours conferred on them.

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Theſe and many other excellent endowments ſhall we obſerue to bee *lineally* deriued from Anceſtors to their ſucceſſors; which, as they retaine a neare reſemblance of their perſons, ſo they repreſent their Actions: ſo powerfull is *nature* in beſtowing her diſtinct Offices on euery creature, wherein they generally partake of their *diſpoſition* as wel as outward *feature*: whence the Poet,

> *Stout men and good are ſprung from ſtout and good,*
> *Horſes and ſteeres retaine their parents blood.*

Yet ſee the iniquity of time! It fareth oft-times with thoſe who are endowed with theſe vertues, to be moſt traduced, where their more noble and eminent parts are to be highlieſt honoured. Which, as it was a maine error in former ages, ſo deſcends it to theſe preſent times. When *Rome* was in her glory, this eclipſed her light, by detracting from their demerits moſt, whoſe free-bred vertues deſerued of their Countrey beſt. Sundry Families ſhee had, famous for their vertues, which by a depraued and miſ-interpreting Cenſure, became branded with vndeſerued aſperſions. If the *Piſo's* were frugall, they

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were held parcimonious; if the *Metelli* deuout, they were ſuperſtitious; if the *Appij* ſtrict, they were rigorous; if the *Manlij* affable, they were ambitious; the *Lelij*, if wiſe, they were dangerous; the *Publicolæ* popular, by being courteous. But with good and and well-diſpoſed perſons, *vertue* is neuer out of fauour, though it bee neuer ſo much impeached by a traduceing cenſure.

Thus you haue heard, *Gentlewomen*, what *vertues* haue *lineally* and by *blood* deſcended from Parents to their Children; what eſpeciall inward graces vſually attend ſome eſpeciall families, which no leſſe memorize them, than thoſe natiue honours which are conferred on them. Now, to ſelect ſuch as ſort beſt with your ſexe and condition; in my opinion there is none that ennobles you higher, or makes you more gracious in the eye of the beholder than *Modeſty*, which was the greateſt aduancer of many *Roman* families. This is that *vertue*, which expreſſeth you to be women; this is that, which makes you honoured amongſt women. Chaines and Carkenets, Iewels and Habiliments may bee valued; but this Ornament is of that high eſtimate, as it is not to be prized. Now, there is nothing that will cauſe this to appeare more pretious vnto you, next to the teſtimony of a good Conſcience within you, with an ardent deſire of promoting his glory who made you, than a reflexion to your *Family* which bred you; whoſe honour to preſerue, as it is your eſpeciall duty, ſo no obiect of profit or pleaſure, no attractiue Lure of deceiuing honour ſhould remoue this opinion from you: “To bee high borne and baſely minded, is to ingraffe baſtard ſlippes in a noble ſtocke. High and heroicke vertues become great houſes. For, as they were firſt made *great* by being *good*, ſo ſhould they by ſurceaſing from being *good*, loſe their

title

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title of being *great*. If by abuſing the liberty of time, you detract from your Anceſtors fame, you lye a blemiſh on his ſhrine; which, though it touch not him, yet it taints you who repreſent him.

This, no doubt, was that Noble Lady right mindfull of, when on a time being ſollicited by a powerfull Suitor, who wooed her firſt in perſon, and after in a wanton Rhetoricall Letter, ſhe, as one tender of her honour, and perceiuing that the ſcope of his ſuit tended to her diſhonour, anſwered his fruitleſſe ſollicitancy in this ſort, with great modeſty: "Should
"I condeſcend to your Suit, I ſhould not only dero-
"gate from the honour of my preſent ſtate, diſ-value
"that which I hold moſt deare, make my ſelfe a ſub-
"iect of contempt to euery eare, but aſperſe that in-
"famy on my family, which would beare record of
"my inconſtancy. O what would the next age re-
"port of me, that I ſhould ſo farre degenerate from
"thoſe that bred me? No; pouerty may enter in at
"my gate, but diſhonour ſhall neuer lodge in mine
"heart. Reſerue theſe promiſes of honour for ſuch,
"as prize them aboue their honour: That *generous*
"blood which diſtreames through my veynes, ſhall
"ſooner be dried, than it ſhall be for any hope of ad-
"uancement ingloriouſly ſtained.

Such ſingular reſolues many of our *Albion* Ladies, queſtionleſſe, euen at this day retaine; who, rather than they would incurre the leaſt diſhonour, or occaſion ſuſpition by their too free entertaine of light Suitors, would confine themſelues to their Chambers, and debarre themſelues of publike recourſe. Seeing then, that there are *natiue Seeds of goodneſſe ſowne in generous bloods by lineall ſucceſſion*; which euen in their firſt infancy giue faire promiſes of their inward beauty: expreſſe your ſelues Daughters worthy ſuch vertuous Mothers. Emulation of goodneſſe in great perſons is honourable. Their Pictures you hang vp, that their memories may liue with you. Enioy their vertues too, and their memories ſhall liue freſher in you. All memorials, being materials, be they neuer ſo durable, are ſubiect to frailty; only theſe precious monuments of your vertues ſuruiue time, and breath eternity. You ſpring from a noble Seminary; let thoſe *ſeeds* of *goodneſſe* which are ſowne in your youth, come to that ripeneſſe in your age, that as in piety you imitated others, ſo you may become Preſidents vnto others; as you were here ſeaſoned with grace, a good report may follow you to your graue. All which by *inſtruction* onely may be effected, as in our next branch ſhall be more pregnantly proued.

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How theſe *natiue ſeeds* of *goodneſſe* may be ripened by *inſtruction*.

HE cannot chuſe but liue well, who conformes himſelfe to that hee heares. Good inſtructors are ſuch faithfull Monitors, as they will aduiſe what is moſt fitting, not what is beſt pleaſing. And theſe are to be entertained with ſuch endeered reſpect, as their ſpeeches, bee they neuer ſo tart, ſhould not incenſe vs, nor their reproofes, be they neuer ſo free, diſtaſte vs.

Though *Clitus* open rebukes coſt him his life, his free and friendly reproofe expreſt his loue; ſo as *Alexander* could neuer ſufficiently bemone his loſſe. Thoſe *Natiue ſeeds* of *goodneſſe*, whereof wee formerly treated, be they in our infancy neuer ſo plentifully diffuſed, yet in time they would grow ranke and wilde, vnleſſe they were by ſeaſonable *inſtruction ripened*. Now, *Gentlewomen*, there be no Tutreſſes fitter to perfect this excellent worke in you, than thoſe who were the ſecondary inſtruments of *being* vnto you; Neither can thoſe, who are deriued from you, become better *inſtructed* than by you. Your loue, I confeſſe, will be more indulgent, yet your care ſo much the more inceſſant. Their diſpoſitions are beſt knowne vnto you; if motherly affection then will giue way to diſcretion, who more fit to mold them than you? Preceding times may afford you variety of examples in this kinde.

*Cornelia* inſtructed hers in all piety; *Portia* hers in exemplary grounds of chaſtity; *Sulpitia* hers in precepts of coniugall vnity; *Edeſia* hers in learning and morality; *Paulina* hers in memorials of ſhamefaſte modeſty. Theſe, though Heathens, were excellent informers of youth; ſo as, their Children were more bound to them for their *breeding* than *bearing*, *nurturing* than *nurſing*. Beſides, there is an inbred filiall feare in Children to their Parents, which will beget in them more attention in hearing, and retention in holding what they heare. Now, there is no *inſtruction* more mouing, than the example of your liuing. By that Line of yours, are they to conforme their owne. Take heed then, leſt by the dampe of your life, you darken both their glory and your owne. I might propoſe vnto you bookes of *inſtruction*, which might miniſter arguments plenteouſly in this kinde: but ſo ſhort is the memory in retaining what it reads, yea ſo diſtracted is the minde in obſeruing what it reads, that, as it fares with our *naturall face* in a *glaſſe*, from which the glaſſe is no ſooner remoued, than the reſemblance of it is aboliſhed; euen ſo, the booke is no ſooner left out of the hand, than the Contents are leapt out of the heart. Yet, to the end you may not be vnprouided of ſuch Tracts as may enable you for *inſtruction*; and prepare you to encounter with tentation; I will recount ſuch vnto you, as may beſt accommodate you for the one, and fortifie you againſt the other.

*Greg. in* 38. *Euang.*

Lear-

*Gentility.*

A briefe enumeration, ſerious dicuſſion, and iudicious election of ſundry ancient fathers, with other morall Authors.

Learned *Vives* in his *inſtruction* of a *Chriſtian woman*, recommends vnto them theſe glorious Lights of the Church, S. *Hierom, Cyprian, Auguſtine, Ambroſe, Hilary, Gregory*; annexing vnto them thoſe morall Philoſophers: *Plato, Cicero, Seneca*, &c. Of which, ſeuerally to deliuer my opinion, it is this:

Than S *Hierom* none more grauely copious, as may appeare by thoſe pithy and effectuall Epiſtles of his, directed to thoſe Noble Ladies, *Marcella, Demetria, Lata, Furia*, &c. wherein he vſeth ſingular exhortations, inuincible arguments, perſwaſiue reaſons, ſweet ſimilitudes, and forciue examples. Modeſty is the ſubiect hee commends vnto them; decency in apparell he approues in them; to a moderate reſtraint of liberty he enioynes them; to an exemplary holineſſe hee exhorts them; and with ſweet and comfortable promiſes of an incorruptible reward he leaues them.

Than S. *Cyprian*, none more deuoutly feruerous; in his reproofes he ſhewes mildneſſe; in his treaties a paſſionate ſweetneſſe; he winnes the ſinner by inducing reaſons; hee ſtrengthens the ſoule mightily againſt temptations; he propoſeth an excellent way of moderating the affections; he applyes ſoueraigne receits to ſoueraignizing paſſions: and concludes with that ſober and diſcreet temper, as with a Diuine inſinuation he wooes, winnes, and weanes the ſinner, and in a ſpirituall tye vnites him to his Redeemer.

Than S. *Auguſtine*, none more profoundly iudicious, more iudiciouſly zealous; pithy are his directions, powerfull his inſtructions; in his *Meditations* he is mouing; in his *Soliloquies* inwardly piercing; in his *Manuall* comfortably clozing. Amongſt all thoſe Conflicts in our Chriſtian warfare, hee holds none ſharper than our Combat with Chaſtity. Hee applies meanes how wee may reſiſt, reſiſting vanquiſh; and by our Chriſtian victory, receiue Crownes of eternall glory. That Conqueſt he holds, deſerues ſmall honour, which is atchieu'd without Encounter. In a Diuine rapſodie drawne, as it were, from himſelfe, hee ſhewes what ſhould be done by vs. Earth is no obiect fit to entertaine our eye; nor her deluding melody our eare: He exhorts vs therefore to leaue Earth now while wee liue, that leauing Earth for altogether, wee may enioy our *beſt Loue*.

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Than S. *Ambroſe*, none more Diuinely plenteous; ſweetly ſerious are his inſtructions; enforcing are his reaſons; he ſpeakes home to the ſinner: whom he no ſooner findes wounded for ſinne, than hee applies a Spirituall Salue to cure his ſinne. Many graue ſentences are in his *Offices* methodically couched; ſingular directions to guide euery Chriſtian in his Spirituall Path-way, are there deliuered. Like an expert Phyſician, he firſt gathers the nature or quality of your diſtemper, and then miniſters ſoule-ſaluing receipts to reſtore you to your right temper. Hee ſhewes you how in your very motion, geſture, and pace you are to obſerue modeſty: concluding that nothing can afford true comfort to a ſoiorning ſoule, but practiſe of piety.

Than S. *Hilary*, none more fully ſententious; hee diſcouers the occaſion of our corruption familiarly; aduiſeth vs with many paſſionate and teare-ſwolne lines to prouide for our inward family; he propoſeth vs a reward, if we contemne Earth; he threatens vs with the Law if wee contemne life. Sundry mouing and effectuall Leſſons he recommends to the peruſall of women of all rankes, ages, and conditions. Tenderly hee compaſſionates the caſe of a ſinner; paſſionately treats he of thoſe torments which

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ſhall laſt for euer: with prayers and teares hee ſollicits them that haue gone aſtray, to returne; thoſe that are already return'd, to goe no more aſtray. He concludes with an vſefull Exhortation to ſorrow for ſinne, promiſing them, forth of that Store-houſe of Comforts, contained in the Goſpell, for this their momentaine ſorrow, an inceſſant ioy in *Sion*.

Than S. *Gregory*, none more highly myſterious, nor contemplatiuely glorious; Diuinely morall are his *Morals*; full of heauenly comforts are his inſtructions; hee walkes in an higher way than others trace, yet with that humility, as there is not a cloze from him, but it diſcloſeth in him a loue of meekeneſſe, lowlineſſe, and piety. With proper and elegant ſimilitudes are his works adorned; with choice ſentences, as with ſo many ſelect flowers, neatly garniſhed; in a word, hee is ſweetly ſubſtantiall, and ſubſtantially ſweet. He reprehends the times grauely; commends the practice of vertue gracefully. With an holy zeale he reproues the remiſneſſe of the Miniſtry. Directions he giues vnto women, to haue an eſpeciall care of modeſty: concluding, that the loue of this life ſhould not ſo poſſeſſe vs, as to depriue vs of that inheritance which might eternally bleſſe vs. In good mindes he holds pouerty the portreſſe of humility: accounting thoſe Euils or Aduerſities, which doe here preſſe vs, to be the Cords which draw vs vnto God who made vs.

Touching thoſe three Philoſophers, this is my conceit of them; wherein none can otherwiſe chuſe than concurre with me, that ſhall ſeriouſly read, and ſincerely ſcanne them: Than *Plato*, none more Diuinely Philoſophicall; Than *Cicero*, more philoſophically Rhetoricall; Than *Seneca*, more Sagely Morall.

But for as much as it is not giuen to moſt of you to

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be Linguiſts, albeit many of their workes be tranſlated in your mother-tongue, you may conuerſe with ſundry Engliſh Authors, whoſe excellent inſtructions will ſufficiently ſtore you in all points;and if vſefully applied, conferre no ſmall benefit to your vnderſtanding. I ſhall not need particularly to name them to you,becauſe I doubt not,but you haue made choyce of ſuch faithfull Retainers and vertuous Boſome-friends,conſtantly to accompany you. Neither, indeed, are *bookes* onely neceſſary ; conference will ſingularly improue your knowledge ; but that is not altogether ſo conuenient nor decent for your ſexe in publike places. So as, I much condemne their opinion, who hold no meanes ſo fitting to bring their daughters to audacity, as a frequent conſort with Company. This, in time, begets in them rather *impudence* than *boldneſſe*.

It was held a touch to a Maid to bee ſeene talking with any one in a publike place. But in priuate Nurſeries, which may be properly termed your *houſhold Academies*,it will ſuit well with your honors to treat and enter into *Conference* one with another;or in ſuch places, where your owne ſexe is onely conuerſant. For ſuch indiſcreet Mothers, who vſually trim and deck their daughters,to ſend them forth to Showes, Meetings, or Enterludes, they annoynt bauin with oyle, that it may burne the better. But much more blame-worthy bee thoſe, who take them along to Tauernes and goſſippings; which Education a little time will bring into cuſtome, and make modeſty a ſtranger to her ſelfe. For aboue all things (ſaith the Philoſopher) ought young Girles to be kept from Ebriety : which he confirmes with this reaſon : “ It is good,ſaith hee, for young men and maids to bee kept from wine, leſt ſuch become afterwards profeſt drunkards,profuſe rioters,and prodigall expo-

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*Ariſt. Polit. 7.*

“ ſets of their honour: the maine occaſion whereof,
“ are their parents, by meanes of their ill *inſtruction*,
“ and worſe example.

It is the very *firſt inſtruction* that takes the *deepeſt impreſſion*; how neceſſary then is it for you, *Gentlewomen*, whoſe ſexe is the Embleme of weakeneſſe, and whoſe beſt reſolues are oft-times weakned by youthfull promiſes, to furniſh your blooming youth with wholeſome inſtructions: and ſo to improue them, that they may increaſe in vigour, as you doe in ſtature? This your ſexe exacts of you; this your preſent eſtate requires of you: and this ſhall eaſily be effected by you, if hauing (as is to be preſuppoſed) diſcreet and religious Mothers, you ſubmit your ſelues in all humble obedience to their direction. For as it is very hard for any one to know how to command, vnleſſe ſhe know firſt how to obey; ſo will it be vnto you to performe the office of a Mother, if you neuer knew the duty of a daughter. Strict and ſeuere may thoſe Commands ſeeme to your youth, which riper age will eaſily digeſt. Againe, you that are Mothers, become patternes of modeſty vnto your daughters. Your liuing actions are the lines of their direction. While they are vnder your command, the error is yours, not theirs, if they goe aſtray. Their *honour* ſhould be one of the principall'ſt things you are to tender; neither can it be blemiſhed, without ſome touch to your Credit. I haue knowne ſome inconſiderate mothers, and thoſe none of the loweſt ranke or quality, who either out of a confidence they had of their daughters good carriage, or drawn with the hopes of ſome rich Suitors to aduance their marriage, haue vſually giuen too free way to opportunity, which brought vpon their daughters names a ſpreading infamy.

Your *inſtructions* will doe well with them, till ſo-

ciety

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ciety depraue them: diuert then the occaſion,ſo ſhall your daughters, be they neuer ſo poore, haue good portions of reputation. Suffer not then thoſe who partake of your image, to loſe their beſt beauty. Sigh then if they bee ſoyled, for their ſhame muſt bee on you aſperſed.

Grace is a pure balme,and conſequently requires a pure and ſound veſſell. In vaine is it infuſed, if the veſſell be not whole and ſound to preſerue it. Looke then to your own actions; theſe muſt informe them; Looke to your owne examples, theſe muſt confirme them. Without you they cannot periſh; with you they may. What will you doe with the reſt that is left, when you ſee a part of your ſelfe loſt?

The *Harpie* hath the face of a man, but a Bird ſo cruell by nature,as when ſhe is an hungry,ſhe wil aſſault any man and kill him. After which bloudy repaſt,ſhe becomes thirſty, ſo as,going to the Riuer to quench it,ſhe ſees her owne face; and recalling to mind how it reſembles him whom ſhe ſlew, ſhe conceiues ſuch griefe, as ſhe dyes therewith. If your Education or *inſtruction* depraue thoſe who deriue their beginning from you, the reſemblance of this ſtory may haue proper relation vnto you. But if your pious examples enable them, their proficiency in vertue ſhall ennoble you; your comforts ſhall be multiplyed in them; your hopes ſeconded by them; and to your euer-liuing fames,the memory of your vertues preſerued by them.

Let not that adage proue true, in reſpect of your Charge: "*The moſt precious things haue euer the moſt* "*pernicious Keepers.* Nothing more precious than a Virgins honour; it were ſhame for the mother to proue a *Tarpeian* or treacherous keeper. That Conceit was elegantly expreſſed by the Emperour *Charls* the fifth, in his inſtructions to the King his ſonne;

*That*

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“ *That Fortune had ſomewhat of the nature of a woman* ;
“ *that if ſhe be too much woo'd, ſhe is the farther off.* But I hope I ſhall not finde that auerſeneſſe in you. I haue wooed you in words ; expreſſe your ſelues wonne by the teſtimony of your workes. I would not follow the indiſcretion of Empericks, which miniſter ſame medicines to all Patients ; I know well, that ſuch Phyſicke as agrees with age, would not agree with the hot conſtitution of youth : To either ſort therefore haue I applyed my ſeuerall receits : and to both, doe I addreſſe my concluſion.

“ Let the whole progreſſe of your Conuerſation
“ be a continued Line of *inſtruction* ; Let the mother
“ diſcharge her office in *commanding*, and that without
“ too much rigour or indulgence ; Let the daughter
“ performe her duty in *obeying*, with all faithfull
“ and filiall obſeruance : So ſhall *honour* grace you
“ here, and *glory* crowne you there with an heauenly
“ inheritance.

# THE ENGLISH Gentlevvoman.

## Argument.

Honour *is* painted, *when it is not with vertue* powdred; *No cloath takes ſuch deepe* tincture, *as the cloath of* honour; *Honourable perſonages ſhould be* preſidents *of goodneſſe*; Vertue *or* vice, *whetherſoeuer takes hold firſt, retaines a deeper impreſſion in* honour, *than any lower ſubiect*; *That*, vertue *may receiue the firſt impreſſion by means of an in-bred noble diſpoſition, ſeconded by helpes of Education*; *Which reduc'd to* habit, *aſpires to perfection.*

## HONOVR.

*Obſernat.* 8.

PRomotion diſcouers what men be, but true *Honour* ſhewes what they ſhould be. That is fed with a deſire of being *great*; this is inflam'd with a noble emulation of being *good*. It is a miſerable thing to obſerue what braue and heroicke Spirits, whoſe reſolutions neither danger could amate, nor any diſaſter perplexe, haue beene madded with an ambitious queſt after *Honour*; what difficulties they incountred; what oppoſitions they ſuffered; what intricate paſſages and prouinces they entertained! Corriuals they could not want in their riſing; nor Enuyers of their *greatneſſe* in their ſetling; nor Spectators to reioyce at their ſetting. Rough and menacing was the Sea, on which they ſayled; dangerous and ſheluy the wayes, by which they paſſed; yea, full of diſquiets was the Port, at which they arriued. Nay, which is worſe; in what ſiniſter and indiſcreet paths would they walke; vpon what ſtrange plots and proiectments would they worke; how diſcontentedly and diſconſolately, with *Themiſtocles*, would they walke, till they attained their end: which, many times, brought them to an vntimely end? So quickly is poore man deluded with this ſhady picture of *greatneſſe*, as hee will not ſticke to engage for it his hopes of quietneſſe.

*Honor* is *painted*, when it is not with vertue *pondred*.

But theſe bee not thoſe *Eminent Perſonages*, of whom I am now to treat: for ſuch mens *honour* is meerely *painted*, becauſe it is not with *vertue pondred*. Morall Philoſophy, much more our Chriſtian theory, could neuer hold that for deſeruing *greatneſſe*, which had not neare relation to *goodneſſe*. Thoſe only they eſteemed worthy *honour*, who did not ſeeke it, much leſſe buy it, but were ſought by it. Such as knew not what it was to admire the *purple*, nor fawne on a riſing *fauorite*; but interueined their actions with the precious Oare of Diuineſt vertues. Such as had attained to a ſingular Command or ſoueraignty of their affections: ſo as, they had learned to ſay as *Chilo* anſwered his brother, *We know how to ſuffer iniuries*; ſo doe not theſe fiery and furious ſpirits. It is a poore expreſſion of *greatneſſe*, to exerciſe it in reuenge; or in triumphing ouer inferiours;

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or countenancing vniuſt actions. Theſe detract from *honour*; neither can their memory liue long, who makes authority a Sanctuary to wrong. Know then, (noble *Gentlewomen*) that your *Honour*, be it neuer ſo eminent; your *Deſcent*, be it neuer ſo ancient; loſe both their beauty and antiquity, if *vertue* haue not in you a peculiar ſoueraignty. Be your wanton fancy painted and trimmed in neuer ſo demure or hypocriticall diſguiſe; Be your ambition or Courtly aſpiring neuer ſo ſhrouded with gilded ſhadowes of humility; Be your vnbounded deſire of reuenge neuer ſo ſmoothly coloured with the ſeeming remiſſion of an impreſſiue iniury. In a word, ſhould you neuer walke ſo couertly in a Clowd; nor neuer ſo cunningly with a dainty kind of diſſembling gull the world; all this will not auayle you. When your bodies ſhall come to be ſhrouded, then ſhall all your actions be vncaſed. Rumour then will take more liberty to diſcouer vnto the world, what you did in it. Shew me that deepeſt diſſembler, who retired himſelfe moſt from the knowledge of man, and came not to diſcouery, for all his ſecrecy, to the eyes of man.

Many you haue knowne and heard of, that were *great*, but failing in being *good*, were their pretences neuer ſo ſpecious, did not their memory rot? *Iezabel* was more eminent in titles than *Abigall*; but leſſe glorious in her fame. Such a poore piece of *painted ſtuffe* is that adulterate *honour*, which from *vertue* receiues not her full luſtre. When the ſubtill Spider ſhall weaue her curious web ouer your Monuments; when thoſe beauteous ſtructures of yours ſhall bee diſſolued; when all your titular glory ſhall bee obſcured; when thoſe fading *honours*, on which you relyed, and with which you ſtood ſurprized; ſhall be eſtranged: and you from this goodly low Theatre of earth tranſlated; it ſhall be then demanded of you, not know how eminent you were in *greatneſſe*, but how feruent in actions of *goodneſſe*. While your ſkinnes then are with choyceſt *Odours* perfumed, let your ſoules be with pureſt *vertues* poudred. Now for *vertue*, would you know how to define her, that you may more eagerly deſire to become her retainer? Or would you haue her deſcribed, that you may thence collect how well ſhe deſerues to be obſerued? Heare the Poet;

Vertue *in greateſt danger is moſt ſhowne,*
*And though oppreſt, is neuer ouerthrowne.*

Such a noble reſolued temper euer accompanies *vertue*, as no proſperous ſucceſſe can euer tranſport her, nor any aduerſe occurrent deiect her. She feeds not on the ayrie breath of vulgar applauſe: her ſole ambition is to aſpire to an inward *greatneſſe*; to be truly *honourable* in the title of *goodneſſe*. Great attendance, punctuall obſeruance, ſtately retinues are not the obiects ſhe eyes: ſhee loues to be knowne what ſhe is, by that conſtant teſtimony which is in her, rather than by any outward ornament, much leſſe formall Complement, that may apiſhly ſuit her.

Would you enter then (Gentlewomen) into a more ſerious ſuruey of your ſelues? Would you rightly vnderſtand wherein your perſons deſerue *honour*, or how you may be eternally honoured by your Maker? Tender your ſeruice to *vertue*; auoyd what is hurtfull; admit what is helpfull. Sacrifice not a vaine houre to the Altar of vanity. Employ your time in exerciſes of piety. Dedicate your dayes to the aduancement of Gods glory. See not that poore ſoule in want, which your noble compaſſion will not relieue. Haue you *friends*? hold them deare vnto you, if deare in the eye of *vertue*; otherwiſe, diſcard them, for you ſhal bee more ſtained by them, than ſtrengthened in them. Haue you *foes?* if *vicious*, they deſerue euer to be held ſo; but if they affect *goodneſſe*, prize them aboue the value of your higheſt fauning friends: who, as they are meere obſeruers of the time, preferre your *fortunes* with which you are inriched, or *honours* to which you are aduanced, or ſome other by-reſpect ſecretly aymed, before thoſe *eſſentiall parts* which are in you, and truly ennoble you.

Are you of eſteeme in the *State*? Become powerfull Petitioners for the poore mans ſake. Preferre his ſuite, entertaine a compaſſionate reſpect of his wrongs. Labour his reliefe; and doe this, not for the eyes of men, but of God; who, as hee ſeeth ſecretly, will reward you openly.

Againe; haue you ſuch as maligne your *honour*? Their aſperſions cannot touch you; Hee that made you, hath made you ſtrong enough to deſpiſe them, and with a patient ſmile, or careleſſe neglect to ſlight them. The ſweet ſmell of your *vertues* hath already diſperſed themſelues; your memory is without the reach of infamy: liue then ſecure, while your *vertues* ſhine ſo pure. Retaine a true and vnenforc'd humility in you; ſo ſhall *honour* appeare more gracefully in you. Imitate not thoſe ſudden-riſing *gourds* of *greatneſſe*, who haue no ſooner attained the titles of *Ladies*, than this report makes them put on a new port; old acquaintance muſt be forgot; ſcorne muſt ſit on their browes; and a contemptuous diſdaine on their lips. Though their mold be but the ſame, they would faine change themſelues into another mold. Theſe are ſuch as deſerue not your knowledge; though they be by their titles honoured, their titles by their ignoble actions become blemiſhed. Let them therefore ſtudy making of a face; compoſing of their gate; preſeruing of their vaine pompe; with an vnbeſeeming port : while your Contemplation ſhall fixe it ſelfe on no other obiect, than that true expreſſiue end of *honour* : which is, to retaine a Chriſtian humility in your ſtate ; a noble Compaſſion in your eye ; an affable ſweetneſſe in your diſcourſe ; an exquiſite practice of *goodneſſe* in your whole life. To diſ-eſteeme *vertue*, and hugge that painted Idoll of titular *honour* ; is to contemne the *Inſtrument*, and fooliſhly to prize the Caſe or Couer. Be ye neuer ſo eminent, ye are but *painted Trunks*, if *vertue* be not reſident. Let her then not onely be *reſident* but *preſident* ouer all your actions ; ſo ſhall you not onely liue but dye with *honour* ; by leauing that ſucceeding memory of your *vertues* behind you, that time may here eternize you, when time to eternity ſhall change you. For as ſalt to euery ſubiect, whereto it is applied, giues a ſauour; ſo giues *vertue* the ſweeteſt relliſh vnto *Honour*.

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No cloath takes ſuch deepe *tincture*, as the Cloath of *honour*.

CLoath dyed in graine retaines euer the deepeſt colour ; but none of deeper dye than the *Cloath* of *Honour*. If it be but with the leaſt blemiſh *tinct*, it can neuer wipe off that *taint*. Spots in white are ſooneſt diſcerned, & errors in great perſonages, whoſe actions ſhould be *whites* for inferiours to ſhoot at, are quicklieſt diſcouered. True Corall needs no colour ; no more needs true *Honour* any exterior luſtre. When *Paraſius*, that exquiſite Painter was to take a Counterfeit of *Hellen*, hee drew her with her head-attire looſe ; and being demanded the reaſon, anſwered, *She was looſe*.

Be your actions neuer ſo darkely ſhrouded, nor your amorous encounters cunningly carried ; there will be euer ſome priuate Pencill to portray them, ſome quicke-ſighted eye to diſplay them. Loues enteruiew betwixt *Cleopatra* and *Marke Anthony*, promiſed to it ſelfe as much ſecure freedome as fading fancy could tender; yet the laſt Scene clozed all thoſe Comicke paſſages with a Tragicke concluſion.

No pleaſure can bee conſtant, vnleſſe it afford inward content; nor can it miniſter content, vnleſſe it be on *vertue* grounded. *Honour* then muſt chuſe for her ſelfe ſuch a *Conſort*, as ſhee may not bee aſhamed to haue choſen. A vigilant Circumſpection ſhou'd attend her; reſembling in this particular, the watchfull *Crane*, whoſe wary eye euer feares, and by a timely feare preuents ſurprizall. Now, there is nothing that aſperſeth a deeper ſtaine vpon the *Cloath* of *Honour*, than too much attention vnto Sycophants. Theſe are they, which tranſport *Honour* aboue her ſelfe, by bringing her to a vaine and odious idolizing of her ſelfe. Theſe will not ſuffer their Trencher-patroneſſe to reflect on her ſelfe, nor to enter into a priuate treaty with mortality. Thoſe bee too ſowre and ſeuere Tractates for *greatneſſe*. Death is to bee thought on with theſe, when nothing elſe is to bee thought on. O what pernicious Conſorts be theſe for noble Perſonages? *Antiſthenes* ſaid truly of them; *Præſtat εἰς κόρακας quàm εἰς κόλακας incidere*: for Rauens feede onely on dead Carkaſſes, but flatterers vpon liuing men.

O baniſh theſe your Portells! Their glozing will labour your Confuſion. They will make you forgetfull of your being, and conſequently depriue you of your well-being. Euery foole (ſaith *Menander*) will be taken with arrogance & applauſe; whereas the iudiciouſly wiſe account it their higheſt happineſſe, to meditate of the meanes how to preuent their higheſt vnhappineſſe. It is a miſerable thing in a man, to make himſelfe a beaſt, by forgetting himſelfe to be a man. Which vſually comes to paſſe, when wee propoſe before our bleered and deluded eyes the glorious Spectacles of this Theatre of vanity, but neuer ſeriouſly meditate of our owne frailty, nor of the excellency of that Supreme beauty, which makes the enioyer abſolutely happy.

That Mot of the *Athenians* to *Pompey* the Great, *Thou art ſo much a God, as thou acknowledgeſt thy ſelfe to be a man*, was no ill ſaying: for at the leaſt to be an excellent man, is to confeſſe himſelfe to be a man. Violets, though they grow low and neare the earth, ſmel ſweeteſt: and *Honour* appeares the fulleſt of beauty, when ſhe is humbleſt. Alas! what are titles worth, when deſerts are wanting? The beſt ſignall of *deſcent*, is diſtinguiſhed by *deſert*. *Antiochus* was at one time ſaluted both ἐπιφάνης & ἐπιμάνης, a glorious Prince, and a furious Tyrant. So flitting is the applauſe of the vulgar, as it neuer conferres on the ſubiect it approues or applauds, any permanent *honour*. It is miſerable (ſaith the Poet) to rely on anothers Horace. fame; but worſe, to begge fame from them that are infamous. It is prayſe-worthy to bee by ſome diſprayſed; yea, vertuous actions, ſhould they bee by vicious perſons commended, would rather loſe of their luſtre, than become any way improued. To be cheerefull in aduerſity, humble in proſperity, and in both to ſhew a temperate equality, is worthy praiſe, and deſerues *Honour* for a prize. Yet, ſhould theſe be but onely pretences to gull the world, or delude the ſimple admirer, they would in time vnmaske themſelues, and diſplay their counterfeit inſides with ſhame to the world. Falſe and adulterate colours will not hold, nor vertuous ſemblances long retaine the eſteeme they haue. We haue euer held them for moſt ridiculous, who follow the faſhion, and were neuer yet in faſhion. And ſuch are all thoſe Counterfeit followers of *vertue*, who pretend fairely, but fall

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off fowly. Theſe may be properly, in my opinion, compared to our new counterfeit ſtuffes; which, as at firſt they are made beſt, ſo do they weare beſt at firſt. Your Cloath, *Gentlewomen*, muſt be of another nap: it muſt not be the beſt a farre off. Flowers, Edgings, Laces, and Borders doe beautifie the outward attire, but adde no grace to the inward man. Now, that *Cloath* is the beſt, which ſhrinks the leaſt.

Doe any extremities encounter you? Let the innocency of your vntainted mindes cheere you? Doth diſgrace or infamy preſſe you? You haue a *Cloud of witneſſes* within you, that can beare teſtimony of you, and for you. That perſon needs not feare any foe, that hath within him ſuch an incomparable friend. There was neuer any yet ſo happy, as to bee wholly freed from aduerſity, and neuer feele any guſts of affliction. Trials of patience are ſweet encounters; by a minde rightly-reſolued, they are with more delight than diſtaſte entertained. Which, as they come not vnexpected, ſo are they no leſſe cheerefully receiued.

It is the argument of a *generous* ſpirit, to expreſſe his highneſſe moſt, when the world accounts of him leaſt. *Honour*, if truly grounded, can looke in the face of terrour, and neuer be amated. Her deuice deſeru'd approuement, who in the portrature ſhe made for her ſelfe, directed her eye to the picture of *vertue*, and pointing thereat with her finger, vſed this *Imprezza*: *That picture is my poſture.* Truth is, ſhee that makes *vertue* her *obiect*, cannot but make euery earthly thing her *ſubiect*. Yea, there is nothing ſhee weares, which ſhe makes not a morall vſe of to better her ſelfe. Her very *attire* puts her in minde of what ſhe was before ſhe needed it; and how breach of obedience neceſſitated her to weare it. Shee will not therefore pride her ſelfe in her ſhame, nor glorifie her ſelfe in the couer of ſinne. Shee cannot eye

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her-ſelfe with any ſelfe-loue, ſeeing ſhe loſt her ſelfe by affecting that which ſhe ought not to loue. Her *head-tyre* puts her in minde of the *helmet of ſaluation*; her *ſtomacher*, of the *breſt-plate of righteouſneſſe*; her *partlet*, of the *ſhield of faith*; her very *ſhooes*, of the *ſandals of peace*. In this Tabernacle of earth, ſhee is euery day nearer her port of reſt; for her diſcourſe is euer ſeaſoned with diſcretion, winged with deuotion, and graced by her owne conuerſation.

She is none of theſe, who are Saints in their tongues, but Deuils in their liues: Shee propounds nought fit to be done, which ſhee confirmes not with her owne action. Againe, for her actions, ſhee is free from publike ſcandall, as her whole life is a golden rule of direction, a continued precept of inſtruction. In a word, ſhe conſiders from whence ſhe came, her *deſcent* was noble, and this ſhe graceth with noble vertues. Her *houſe* muſt receiue no diſhonor frō her, but an ample teſtimony of a deſeruing ſucceſſour.

Let this Idæa, *Gentlewomen*, be your Patterne. Pure is the *Cloath* you weare; let no ſtaine of yours blemiſh it; no Moath of deſerued detraction eat into it. Many of your Sexe, though highly borne, haue ſo blemiſhed the *honour* of that *houſe* from whence they came, and corrupted that *noble blood* from which they ſprung, as their memory rots, yet their infamy liues. Againe, others there haue beene, who though obſcurely borne, yet by thoſe eminent vertues which did adorne them, thoſe Diuine parts which did truly ennoble them, they became enlighteners of their obſcurity, filling Annals with their glorious memory. Imitate theſe; relinquiſh thoſe. *Honour* is not worth receiuing, vnleſſe it be entertained by one that is deſeruing: yea, how many haue incurred diſgrace by diſ-eſteeming *vertue*, when they were aduanced to highneſſe of place? Nay, how many while they liued obſcure, liued ſecure, and preſerued their good names, who afterwards, by becomming *great*, loſt that priuate eſteeme which before they poſſeſt? So hard it is to encounter with *honour*, and euery way returne a ſauer.

Seeing then no *Cloath* takes ſuch *deepe tincture* as the *Cloath of Honour*; Let no vicious aſperſion ſpot it, no corrupt affection ſtaine it; leſt, by being once blemiſhed, it bring that *honour* into contempt, which before you retained.

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Honourable Perſonages ſhould be *Preſidents* of goodneſſe. *Epictet.*

Landmarkes are vſually erected for direction of the Mariner, and Magiſtrates elected for inſtruction of the inferiour. The keele of mans life, being euer more laden with *vanity* than *verity*; and more chilled with the bitter guſts of affliction, then cheered with the ſoule-ſolacing drops of true conſolation, is euer toſſed with contrary windes: neither, without the helpe of ſome expert Pilot, can poore deluded man arriue ſafely at the Port where he would be. Pride tranſports him, auarice infects him, riot corrupts him, ſenſuality ſecures him, anger diſtempers him, enuy conſumes him, idleneſſe duls him. Thus becomes he piece-meale diuided from himſelfe, becauſe he reflects not with a pure and impartiall eye vpon himſelfe. What great need ſtands he in then of direction in this Maze of miſery, vale of vanity? He portraid him well, who in the deſcription of him, ſtil'd him a *ſtory* of *calamity*, a *ſtatue* of *infelicity*. He is fraile in reſiſting, prone to falling, ſlow in riſing. Examples then were vſefull, to conduct him in his Iournall. And who more fit to be theſe *Preſidents*, than ſuch whom an honourable deſcent hath ennobled, or Princes fauour aduanced? It is not for theſe to entertaine any ſeruile or degenerate affection, nor

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to harbour one mutinous thought againſt the ſoueraignty of reaſon. To be a *Lady of honour* is more then *titular*. She is onely eminent, who makes euery action of her life a vertuous *preſident*. *Goodneſſe* muſt be infuſed in her *blood*, that *deſcent* may partake of *deſert*. Now, there be three eſpeciall obiects, vpon which they are to reflect: *Charity*, *Chaſtity*, *Humility*.

An *honourable* minde is beſt ſhowne in her *Liberall* and *compaſſionate* exhibition to ſuch, whoſe neceſſities require reliefe. Yea, ſhe loues thoſe beſt, to whom theſe arguments of bounty are in higheſt meaſure expreſt. She auerts not her eare from the needy beggar, ſhe will ſhew him all fauour for his image or feature. She holds it an vnbeſeeming ſtate, to entertaine a ſowre looke, where noble pitty ſhould beget in her a compaſſionate loue. She is ſo daily and duely inured to *workes* of *mercy*, as ſhee ioyes in no obiect more than occaſion of bounty. Shee conſiders (and this ſhe Diuinely applies vnto her ſelfe) how nought but vanity is to be attributed to them, retaine they neuer ſo much earthly glory on them, who dwell in houſes of clay, whoſe *foundation* is in the *duſt*, which are *cruſhed* before the *Moath*. Silken vanity cannot delude her, nor any opinionate conceit of her owne eſtate tranſport her. Her minde is not ſubiect to wauering, nor her walke to wandring. Be her life long; her goodneſſe becomes improued: be it ſhort; her deſires are crowned. Neither reſerues ſhee the gleanings for him, that is Maſter of the Harueſt. Pouerty, appeare it neuer ſo deſpicable to her *eye*, it conueyes compaſſion to her *heart*. Shee giues Almes of the beſt, for his ſake whom ſhee loues beſt. A miſerable minde ſhe hates; for ſhe conceiues how nothing can be better worth enioying, than a liberall deſire of diſpoſing: which ſhe expreſſeth with that cheere-

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cheerefull alacrity, as it inhanceth the value of her bounty. Thus ſhee liues in a free and abſolute command of what ſhe enioyes; with an *hand* no leſſe open than her *heart*; that *action* might ſecond her pious *intention*.

Neither is the true Nobility of her minde leſſe diſcerned by her loue to *Chaſtity*. Pure bee her thoughts, and vnſtained. The Sanctuary of her heart is ſolely dedicated to her Maker; it can find no roome for an inordinate affection to lodge in. Shee knowes not how to throw out her loue-attracting Lures; nor to expoſe the glorious beauty of her ſoule to ſhame. A moments ſtaine muſt not blemiſh her ſtate. Shee will not therefore giue her eye leaue to wander, leſt it ſhould betray her *honour* to a treacherous intruder. How weak proue thoſe aſſaults, which her home-bred enemies prepare againſt her? Her *looke* muſt bee ſet on a purer Obiect than vanity: Shee will not eye it, leſt ſhee ſhould be taken by it. Her *Diſcourſe* muſt be of a better ſubiect than vanity: She will not treat of it, leſt ſhe ſhould be engaged to it. Her *thoughts* are not admitted to entertaine vanity: They muſt not conceit it, leſt they ſhould be deceiued by it. Occaſions wiſely ſhee foreſees, timely preuents, and conſequently enioyes true freedome of minde. You ſhall not ſee her conſume the precious oyle of her Lampe, the light of her life, in vnſeaſonable reere-bankets; vnprofitable viſits; or wanton treaties. Thoſe will ſhee not admit of for companions, who are prodigall of their *honour*. Theſe ſhe reproues with a mild ſpirit, labouring to reclaime them with an ingenuous tender of her vertuous compaſſion towards them. None ſhee more diſtaſts than theſe Brokers or Breakers of licentious bargaines: Shee excludes them the Liſt of all ciuil ſociety. How cautelous ſhee is, leſt ſuſpition ſhould tax her? Outwardly, therefore, ſhee expreſſeth, what ſhe inwardly profeſſeth. That *honourable bloud* which ſhe from her Predeceſſors receiued, till death ſurprize her, will ſhee leaue vntainted. Neither is there ought ſhee hates more than *pride*, nor ſcornes more than *diſdaine*. Shee rightly conſiders how her daies are *menſurable*, being but a ſpan long, which implies her breuity; and *miſerable*, being *altogether vanity*. Shee diſclaymes that ſtate which conſiſts in ſcornefull lookes; A ſweet and affable Countenance ſhee euer beares: The *honour* ſhe enioyes makes her humbler; and the prayſes which are giuen her, work in her thoughts no diſtemper. So farre is ſhee from affecting the pompe of this world, as it growes contemptible to her higher-mounting thoughts. A faire and well-ſeeming retinue ſhee euer keepes about her: but none of theſe muſt be Sycophants, with their oylie tongues to delude her; neither muſt any, who cloaths his Countenance with ſcorne, attend her. Shee obſerues on what ſteepe and dangerous grounds ambition walketh. Her ſleepes are ſweeter; her content higher; her thoughts heauenlier. It is one of her greateſt wonders, that any one ſhould be ſo reft of vnderſtanding, as to forget what infirme ground he ſtands on. The pureſt Creature, be ſhe neuer ſo abſolute in her feature, is of no richer temper than *Earth*, our Common-mother. She is wiſer than to preferre a poore handfull of *red Earth* before her choyceſt treaſure. Though her deſerts merit *honour*, ſhee diſ-eſteemes her owne deſeruings: being highly valued by all but her ſelfe. Thus ſhee prepares her ſelfe daily for what ſhee muſt goe to. Her laſt day is her euery dayes memoriall. Lower may her body be, when interred; but lower cānot her mind be, than at this inſtant. So well hath ſhee attained the *Knowledge of her ſelfe*, as ſhe acknowledgeth all to be fraile, but none frailer than her ſelfe.

Here, *Gentlewomen*, haue yee heard in what eſpeciall Obiects you are to be *Honourable Preſidents*. You ſhine brighter in your Orbe than leſſer Starres. The beames of your reflecting vertues muſt admit of no Eclipſe. A thouſand eyes will gaze on you, ſhould they obſerue this in you. Choyce and ſelect are the ſocieties you frequent, where you ſee variety of faſhions: imitate not the *neweſt*, but *neateſt*.

Let not an action proceed from you, which is not exemplary good. Theſe that are followers of your *perſons*, will be followers likewiſe of your *liues*. You may weane them from vice, winne them to vertue, and make them your conſtant followers in the ſerious practiſe of piety. Let your *vertues* cloath them within, as their *veiles* doe without. They deſerue not their *wage*, who deſiſt from imitating you in actions of *worth*. Your priuate family is a familiar Nurſery; Plants of all ſorts are there beſtowed. Cheere and cheriſh thoſe that be tender; but curbe and correct thoſe that be of wilder temper. Free and fruitfull Siens cannot be improued, till the luxurious branches be pruned. But aboue all things; take eſpeciall care that thoſe vices ſpread not in you, which are cenſured by you. You are Soueraigneſſes in your families; neither extend your hand too much to rigour; neither contract it by ſhewing too much remiſneſſe or fauour. Let neither vertue paſſe vnrewarded, nor vice, if it grow domineering, paſſe vnreproued. Foule enormities muſt admit of no Priuileges. No; ſhould you, by a due examination of your ſelues, finde any *boſome-ſinne* ſecretly lurking, any ſubtill *familiar* priuately incroaching, any diſtempred *affection* dangerouſly mutining: Be your owne *Cenſors*. Be not too indulgent in the fauouring of your ſelues. Proficients you cannot be in the Schoole of vertue, vnleſſe you timely preuent the ouer-ſpreading growth of vice. Let not your *Sunne*, the light of your ſoule be darkned, Let not your *Spring*, the fount of your vertues be troubled; Let not your *Fame*, the perfume of your *Honour* be impaired. As you are *generous* by *deſcent*, be *gracious* by *deſert*. *Preſidents* are more powerfull than *Precepts*. Be examples of *goodneſſe*, that you may be heires of *happineſſe*. The *ſtyle* you enioy, the *ſtate* you retaine, the *ſtatues* which after you may remaine, are but glorious trophies of fading frailty. Vertues are more permanent Monuments than all theſe; theſe are thoſe ſweet flowers that ſhall adorne you liuing, impall you dying, and Crowne you with comfort at your departing. Laſtly, as you were *honourable Perſonages* on Earth, where you were *Preſidents* of *goodneſſe*, ſo ſhall you be glorious Citizens in heauen, where you are to be Participants of all happineſſe.

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*Vertue* or *vice* whetherſoeuer takes hold firſt, retaines a deeper impreſſion in *honour*, than any lower ſubiect.

WHere *Vertue* is ſowne in a noble Seed-plot, manured and fructified by good diſcipline, ſtrengthened by Example, and adorned with thoſe more gracefull parts, which accompliſh the ſubiect wherein *vertue* is ſeated: what bickrings of fortune will it ſuſtaine? What Conflicts in the neceſſities of nature will it cheerefully encounter? Her ſpirit is raiſed aboue any inferiour pitch. Yea, the habit of goodneſſe hath wrought ſuch diuine *impreſſions* in her ſoule who is thus diſpoſed; as ſociety may improue her, but cannot corrupt her, becauſe a zealous affection to *vertue* doth poſſeſſe her.

You ſhall euer obſerue theſe, whom Nobility of blood hath aduanced, to retaine ſome ſeeds or ſemblances of their progenitors, which are ſo impreſſiue in them, as no occurrent, be it neuer ſo violent, can eſtrange theſe from them. Here you ſhall ſee a natiue affability, or ſingular art of winning affection, to one naturally deriued. There in another ſuch a rough and vnſeaſonable auſterity, as her very count'-nance is the reſemblance of a *Malenola*. Some from their infancy haue retained ſuch a ſweet and pleaſing Candor, as they could couer anger with a cheerefull ſmile, and attemper paſſion with a gracefull bluſh. Beſides, they had the gift to expoſtulate with their diſcontents, and by applying ſeaſonable receits to their wounds, free themſelues from falling into any deſperate extreames. Others would rather dye, then ſuffer the *expreſſions* of their *Paſſions* to dye. For affronts, as their ſpirits could not beare them, ſo did their actions diſcouer them, and make them obiects of deriſion to ſuch as obſeru'd them. And whence proceeds all this? Surely, from the very firſt reliſh of our humours; when that *vnwrought Table* of *youth* becomes furniſhed with choice characters; and the *Subiect* begins to affect what is engrauen in them; by continuance of time they become ſo habituate, as no art can make them adulterate. *Sempronia* was too light in her *youth*, to be ſtaid in her *age*. *Fuluia* gaue too much way to her paſſion in her *youth*, to attemper it in her age. *Zantippe* was too ſhrewd a maid, to become a quiet wife. What *Nature* hath not effected in vs, may by induſtry be facilitated in vs, ſo we begin to worke, while the waxe is ſoft. O *Gentlewomen*, how many, whoſe excellent endowments deſerue admiration, either by ſelfe-opinion haue become tranſported, or by giuing looſe reines to paſſion, haue miſerably wandred, or by inueying againſt others more deſeruing parts, haue wittingly tranſgreſſed? By which meanes, they become ſpectacles of contempt, who otherwiſe by their conceiuing diſcourſe might haue giuen occaſion of content. It is too true, that the liberty of *greatneſſe* is ſuch, as it is

*Ariſt.3. de anima.*

more apt to finde fewell to feede the humour of *vice*, then to miniſter any vſefull ingredience for the recouery of *vertue*. Great mindes are many times ſicke of great maladies, which by ſoothing paraſites become inſenſible, and conſequently incurable. *Vice* in a poore habit neuer retaines that maieſty, which it diſplayes in a richer roabe. Is it ſo? Reflect then vpon your ſelues; if vice ſeeme ſo ſpecious, what will *vertue* do. (Though all your *vertues* be but indeed ſpecious *vices*.) Beleeue it, if you cheriſh *vertue* in your minority, ſhe will performe the office of a faithfull guardian. The widdowes teares ſhall be very few, for ſhe will finde *iuſtice* to redreſſe her: the Orphans cryes ſhall not be ſo loud, ſhe will finde *compaſsion* to cheere her. The State ſhall not exclaime of ſurfeits, for *temperance* ſhall ſhield her: nor the Church of coldneſſe, for *zeale* ſhall inflame her: What a ſweet *conſort* is an *vniſon* of *vertues* to the eare of a diuine ſoule? All other Muſicke is diſrelliſhing, becauſe it workes not on the affection.

Now would you know whence it comes, that *vertue* or *vice*, whetherſoeuer takes hold firſt, *retaines a deeper impreſsion* in *Honour*, than in any *lower ſubiect*? The reaſon is euident: As in their ſtate or condition they are more eminent, ſo is their repreſentatiue example in others more inherent. Doe theſe *honourable perſonages* then loue *vertue*? they are *vertuous molds* vnto their followers: they ſhall finde in their *ſhadowes* what they expreſſe in *themſelues*. *Iulia* could not be *looſe*, when *Lucrecia* was ſo *chaſte*: ſhe ſaw that in her Miſtreſſe, which deſeru'd loue, and to that ſhee conform'd the line of her life. To conſort at vnſeaſonable houres with looſe louers, or to entertaine light diſcourſe to beguile time, was no authenticke doctrine in her Miſtreſſe family: no day was without her taske, no night without her peculiar

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nar employment. There is no queſtion, but the prime yeeres of this noble Lady were ſeaſoned with ſuch exquiſite inſtructions, as what her *youth* had receiued; were not in her riper *yeares* to bee aboliſhed. Firſt motions haue *deepe impreſſions*: eſpecially, when they become ſeconded by examples of authority, whoſe very perſons impoſe on their Pupils a reſiſtleſſe neceſſity. The eſtimate of *Honour*, with thoſe who are truly *honourable*, is at too high a rate to ingage it ſelfe to the hazard of diſgrace, for any temporary *profit* or *delight*. Their onely *profit* is to become *proficients* in the practice of *Vertue*; Their higheſt *delight*, to ſubdue their delights to the obedience of reaſon, for the loue of *vertue*. Such as theſe, are to be accounted onely *Noble*; for their *deſires* are ſo, which they euer ennoble with deſeruing actions For tell me, can any one whoſe iudgement is not blinded, or inward light not wholly blemiſhed, eſteeme that *Perſon* for *honourable*, whoſe *Outſide* onely magnifies it ſelfe in a *poakt* head, a *poland* ſleeue, and a *Protean* body? No; theſe are but outward badges of their inward vanity. Theſe haue too much coare at their heart, to be of ſound health. If they haue no other expreſſions to deblaze their *honour*, they are rather obiects of *Contempt* than *State*, be they neuer ſo glorious to the eye of our vulgar.

It hath beene (and I could wiſh it were not to this day continued) an vſuall forme of breeding, with ſome more eminent Perſons, to haue their Children practiſe a kinde of ſtate from their infancy; which, indeed, being truly defined, was a phantaſticke ſupercilious garbe, which diſcouered more pride than deſerued *prayſe*. Neither could theſe ſo eaſily relinquiſh in their *age*, what was commended to them in their *youth*. For ſuch as commonly attended their perſons, extolled whatſoeuer they ſaw by them, or in them expreſſed, ſuch is the miſery of *greatneſſe*, that if it be not an exact Cenſor and reprouer of her owne vanity; They ſhall finde approuers of it by thoſe odious profeſſors of ſycophancy, whoſe glozing condition hath beene the ruine of many a noble family. For what may bee the vſuall dialect of theſe *Tame Beaſts* to their bounteous Benefactors, thoſe prodigall disburſers of their fathers prouidence, but this paraſiticall parley? "It would well become you, "to be rarely ſeene, reſeruedly affable; to retaine "ſtate in your peace, awe in your face, ſcorne in your "eye, a ſtorme in your brow, with a gracefull con"tempt in all your carriage. An excellent direction to purchaſe hate. Theſe *followers* are not for your *honour*. The way to diuert their ſtraine, is to affect what they diſtaſte. You cannot want vitious Libertines to ſecond you in a ſenſuall courſe, if your owne diſpoſition ſtand ſo affected. *Calphurnia* could not be good, when *Meſſalina* was ſo nought. Your *liues*, as they are *lines* to your ſelues, ſo ſhould they be *lights* vnto others. Are you modeſt? it will beget a loue of modeſty through all your family. Not one who owes their obſeruance to you, but will admire this *vertue* in you, and practiſe it in themſelues, becauſe they ſee it ſo highly valued by you. Againe; Lightneſſe or any irregularity in you whatſoeuer, will not redound onely to your owne, but your whole families diſhonour. Which opinion once poſſeſt, your *Honour* receiues ſuch a mortall wound, as no continuation of time (ſo laſting is the record of infamy) may perfectly cure it: which ſeemes confirmed by our moderne Poet:

*Search all thy bookes, and thou ſhalt find therein,*
*That* Honour *is more hard to hold than win.*

How cautelous then ought you to bee of that, which preſerues your well being? Many nobly deſcended, are ſufficiently inſtructed, how to retaine their ſtate, what place to take, by remembring whence they came; meane time, they forget whence they came firſt. O conſider how this *Specioſior puluis*, this more ſpecious or ſeemingly precious duſt of yours is but duſt. *Vice* will but *varniſh* it; it is *vertue* that will richly *enammell* it. Your *birth* rather reſtraines than improues your liberty; your ſexe ſhould detract from it ſelfe, were it eſtrang'd from modeſty; your beauty, honour, and all, are ſeruants to time, or worſe, if beſtow'd on vanity. Let *vertue* retaine ſuch *deepe impreſſion* in you, as no vicious affection may ſeize on you. Occaſions are dangerous perſwaſions: preuent therefore the meane, that you may atttaine a more glorious end. That onely deſerues your loue, which ſhall make you for euer liue. *Vertue*, if you loue her and liue with her, by becomming your *ſuruiuor*, will crowne your happy memory with ſucceeding *honour*.

IT is vſually obſeru'd, that *Hawkes* of one *Ayrie*, are not of one *nature*; Some are more mettall'd, others more lazy. As in *Birds*, ſo in all other *Creatures*. *Liuia* and *Iulia*, *Auguſtus* his daughters, were ſiſters, but of different natures. Some there are, who euen from their infancy haue ſuch excellent ſeeds of natiue goodneſſe ſowne in them, as their *diſpoſitions* cannot relliſh ought that is irregular. In arguments of diſcourſe, they are moderate; in Company temperate; in their reſolues conſtant; in their deſires continent; in their whole courſe or carriage abſolute. Others naturally ſo peruerſe, that

That vertue may receiue the firſt impreſſion by meanes of an in-bred noble diſpoſition, ſeconded by helps of Education.

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like our * *humorous Ladies*, they can affect nought that others loue, nor relliſh ought that others like. The byas of their fancy runnes ſtill on the faſhion; their tongue a voluble Engine of feminine paſſion; their reſolues full of vncertainty and alteration. The whole Enterlude of their life a continued Act of femall-follies. It were hard to winne *theſe* to the loue of *vertue*, or *thoſe* to delight in *vice*. This might eaſily be illuſtrated by diuers memorable inſtances, perſonated in ſuch; who from their very Cradle, became ſeriouſly deuoted to a religious priuacy, ſupplying their want of bookes, wherein they were meerely ignorant, with a deuout and conſtant meditation of Gods works, wherein they employed their whole ſtudy.

Induſtrious were their hands in labouring, and bounteous were they in beſtowing. A natiue compaſſion lodged in their hearts, which they expreſſed in their charitable workes. Hoſpitality to the ſtranger and needy beggar, was their higheſt *honour*. Suffer they would the height of all extremes, ere they would ſuffer the deſolate to want reliefe. So ſtrongly were their affections fortifi'd againſt the aſſaults of an imperious Louer; as death was to them a cheerefull obiect to preſerue their high-priz'd *honour*. Such ſingular effects as theſe, haue beene vſually produced by an *innate noble Diſpoſition*; ſo as, ſome of theſe whom wee haue here curſorily ſhadowed, were endowed with ſuch virile ſpirits, as they ſtickt not to ſpit in the face of tyranny; others were not abaſh'd to * disfigure their owne beauty, leſt it ſhould become an adulterers booty. In theſe had *vertue* taken ſuch *deepe impreſſion*, as nothing could deepely touch them, but what trenched on their *reputation*. Though by nature they were timorous, and inconſtant, reſolution had ſo prepar'd them, as they became diſcreetly

* Theſe are deſcribed to life in the perſon of an humorous fantaſticke in this pleaſant Epigram.

*She that muſt eat her breakfaſt in her bed,*
*And is til noon in trimming of her head,*
*And ſits at table like a maiden-Bride,*
*And talkes all day of nothing but of pride:*
“ *God may doe much in mercy for to ſaue her,*
“ *But what a caſe is he in that ſhall haue her?*

* This was formerly inſtanced in that memorable example of *Sputimia*, *pag.* 104.

ly valiant; looking death in the face without feare, and embracing her ſtroake as a fauour. Doe you admire this in them? Imitate them, and you ſhall be no leſſe by ſucceeding times honoured, than theſe in ours admired. Conceiue your life to be an intricate Labyrinth of affliction; the very anuill, whereon the heauy hammer of miſery inceſſantly beateth. Reflect on your *birth*; and you ſhall perceiue how you giue the world a good morrow with griefe; Looke at your *death*; how you bid the world good night with a groane. Ioy then cannot be long laſting, when you are daily taking leaue of the place where you liue; which now, though liuing, you are leauing. Beſides, no continued hope of comfort can bee expected, where *feare* preſents her ſelfe an inſeparable attendant.

*Feare has command o're ſubiect and o're King,*
*Feare has no Phere, feare's an imperious thing.*

To allay which *feare*, addreſſe your ſelues to *that* moſt, which may giue you occaſion of fearing leaſt. And what may that *receipt* be? A minde purely refin'd from the corruption of this infectious time. Meditate therefore of that neuer fading beauty that is within you. Labour to preſerue it from the iniury of all incroaching Aſſailants. If your *fleſh* with any painted flouriſh of light Rhetoricke wooe her, timely preuent her before ſhee winne her. If the *world* with her Lure of *honour*, command, or the like, ſeeke to draw her; reclaime her, leſt vanity ſurprize her. If her* *profeſt Enemy* labour to vndermine her, make knowne his long-profeſt enmity vnto her, that a vigilant circumſpection may arme her. Admit, your *diſpoſitions* become ſometimes auerſe from the practice of that which you ſhould moſt affect; diuert the Current of them. You loue *liberty*; confine it to moderate reſtraint. You affect *honour*, curbe it

with a ſerious meditation of your owne frailty. You deſire to *gather*; ſowe your bread vpon the *water*: Charity will bring you quickly to a better temper. You admire *gorgeous attire*; remember the occaſion how you firſt became cloathed: had not ſinne beene, theſe poore habiliments had neuer needed. Doth *delicate fare* delight you? Conſider how it is the greateſt miſery to pamper that delicately, or cheriſh it with delicacy that is your mortall and profeſt enemy. Doe *wanton Conſorts* worke on your fancy? Cure betime, this dangerous phrenzy. Auert your *eye*, leſt it infect your *heart*: Conuerſe with *reaſon*, and auoid nothing more than *occaſion*. Doe you finde your *affections* troubled, or to *paſſion* ſtirred? Retire a little from your ſelues; attemper that boyling heat which workes ſo violently on you: and in the end, reſolue thus; " It will redound more to our *honour* to " bridle *anger*, than to engage our diſcretions by gi- " uing reynes to our diſtemper. Can you not ſee your Neighbours field flouriſh without an *Enuious Eye*? Of all others, expulſe this ſooneſt; becauſe of all others, it partakes of the Deuill the neareſt. As you are commanded to loue him as your ſelues, ſo wiſh not that euill vnto him, which you would not haue
Tob.4.15. to fall vpon your ſelues. Laſtly, doe you finde a *remiſneſſe* in you to any employment that is good? Shake off this naturall dulneſſe, and inflame your affections with a Diuine feruentneſſe. You haue hitherto beene ſlow in doing good, ſhew that in doing ill. Meane time, with the wings of holy and heauenly deſires mount from earth to heauen; plant your affections aboue, though your pilgrim dimenſions be here below. Which the better to facilitate, certain euer in your memory this deuout Memoriall or Meditation: " Think whence you came, and be a-
Bern. " ſhamed; where you are, and be aggrieued; where you

“ you goe to, and bee affrighted.

Euery way wherein you walke, as it is full of *ſnares*, ſo ſhould it be full of *eyes*. Thoſe two roots of *inordinate feare*, and *inordinate loue*, haue brought many to the brinke of miſery, by plunging their mindes in the puddles of vanity. Looke about you; *ſnares* you ſhall finde within you, *ſnares* without you. *Snares* on your *right hand*, and thoſe deceitfull; Proſperity in affaires temporall. In which, ſuch perſons are vſually taken and ſurprized, by whom the benefits of God are abuſed. As the *Rich*, when hee beſtowes his wealth in attiring himſelfe ſumptuouſly; the *Mighty*, in oppreſſing the needy; the *Amorous* or *Louely*, in giuing others occaſion to be taken with their beauty: Whence the Lord by the mouth of his Prophet: *Thou haſt made thy beauty abhominable.* *Snares* likewiſe on your *Left hand*, and thoſe fearefull; aduerſity in affaires temporall. In which the poore, infirme, and afflicted are intangled and miſerably inthralled: who by ſuffering affliction impatiently, curſe God, their Neighbors, and themſelues in their aduerſity: Whence that Diuine and deuout Father ſaith: “In affliction the wicked deteſt God, and “blaſpheme him: but the godly pray vnto him, and “prayſe him.

*Aug.lib.1.de Ciuit.Dei.*

Now, vertuous *Gentlewomen*, whoſe titles doe not ſo much tranſport you, as your loue to goodneſſe doth inflame you; you may hence obſerue, how *noble* and *generous diſpoſitions*, which indeed, are properly defined equall or temperate diſpoſers of the affections, haue and doe euer receiue the *firſt impreſſions* of *vertue*; which are with conſtancy retained, as they were cheerefully receiued. Expreſſe then this *Nobility* of your well-diſpoſed natures in affecting what is good. *Vice* throwes her aſperſions on no ſubiect ſo much as on *Honour*. Relinquiſh then rather all *ſtate*, than it ſhould retaine the leaſt *ſtaine*. Much is promiſed by your *diſpoſition*; and no leſſe by your *Diſcipline* or *Education*. Your well-ſeaſoned youth was neuer knowne to that rudeneſſe, which more rurall or ſeruile ſtates were bred in. Second theſe riſing hopes of inward happineſſe. You are fruitleſly great, if you be not fruitfully good. Euery moment wafts you nearer your hauen; let euery action draw you nearer heauen. If you feare at any time to wander, *Religious feare* will be your *Conductor*. If you doubt the iſſue of your Encounter, *ſtedfaſt patience* will bee your *Encourager*. If you diſtruſt your owne ſtrength, you are ſecurer; *humility* will crowne you with *honour*, and direct you to an *happy harbour*. As *inbred noble diſpoſitions* haue then enrich'd you, which by *helpes* of *Education* are *ſeconded* in you, profeſſe your ſelues louers of *vertue* by your affections, aduancers of *vertue* by your actions; that as *honour* attends your perſons, fame may crowne your names, felicity your ſoules.

*Vertue* reduc'd to *habit*, aſpires to *perfection*.

VVHat remaines then, to perfit this abſolute Maſter-piece of *honour*; but that yee reduce to *habit*, and conſequently to their beſt improuement, theſe initiate ſeeds of goodneſſe ſowne in your natiue *diſpoſition*, growne by *ſucceſſion*, and ripened through *Education*? Now are yee in the way, and daily nearer the end of your worke. Your vnconfined ſoules muſt euer bee *aſpiring*, till they come to their *perfection*. There is nothing vnder heauen, that can ſatisfie a ſoule created for heauen. Are you *Virgins*? Let your *Virgin-Lamps* be fed with the *Oyle* of *Charity*. Be ready before the *Bridegroome* call you; yea, call on *him* before hee call you. Let not your *Virgin-vayles* be *vayles* for *vices*. Entertaine not a *light thought*, leſt by degrees it ſpread to a *ſinne*. In ſuffering *Iſmael* to play with you, though her ſport ſeeme in ieſt; your ruine will proue in earneſt. Eye not that *Obiect*, which may enthrall you; heare not that *Subiect*, which may corrupt you; relliſh not that *Delight*, which may depraue you; admit not of that conceit, which may delude you.

Retort a light diſcourſe with a *Maiden-bluſh*; it argues a ſpotleſſe ſoule. He well deſcribed a Virgins prime beauty, who diſplay'd it in ſhamefaſte modeſty. Let your good name be ſuch a *precious oyntment* as you would not ſpill it for a world.

*Candida virgineis miſcuit ora roſis.*

Are you *Matrons*? Enlarge your ſelues by inſtruction vnto the younger; this is the office of a Reuerend Mother. Deriue ſome portion of that knowledge vnto others, which you fruitfully receiued from others. Your *liues* muſt bee their *lines*. Euery *action* of yours is *exemplar*; take heed then, it lead not into *error*. As you are *ripe* in *yeares*, ſo appeare *rich* in *houres*. Remember not a *ſinne* without a *ſigh*; nor a *toy* without a *teare*. There is no ſinne more odious, becauſe none more inſolently glorious, than to remember ſinnes committed with ioy, and apprehend them with delight. Your *families* ſhould be *vertues Nurſeries*, wherein your ſelues are to be *Gouerneſſes* and *Preſidents* of *goodneſſe*. Here you are to *teach your children in the trade of their wayes*, that when *they are old, they may not depart from them.*

*Aug. in Epiſt.*

Prou. 22. 6.

Briefly, are you *young* or *old*? Eſteeme no life ſweeter, than when euery day improues you and makes you better. Delights, as they may moderately cheere you, ſo let them not play too much on your fancy, leſt they take you: Be not commanded by them, but command them. The onely meanes to weane you from them, or make you more indifferent for them, is to fixe your affections on *thoſe* which doe infinite-

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ly ſurpaſſe them. There is no compariſon betwixt a *Pallace* and a *Priſon*. Neither betwixt *finite* & *infinite* is there any *Proportion*. “ O how happy were you, if “ with ſpirituall eyes you might once behold, how “ the *Princes goe before, ioyning with the Singers, and in* “ *the midſt, young Damſels dancing*!

The way to *contemplate* theſe, and *conſort* with theſe, is to meditate of *heauen*, which enioyeth all theſe. Here no *pleaſure*, be it neuer ſo promiſing; no *delight*, be it neuer ſo reliſhing; no *recreation*, bee it neuer ſo refreſhing; but though it cheere you in the beginning, it cloyes you in the end. Laſt day, you were at *Court*; where reuels, reere-bankets, ſhowes, and ſolemnities, were obiects to your *Eyes*, *Eares*, aud *Taſtes*: but all theſe are vaniſhed. This day, you Coach to th' *Exchange*; where you ſee all kinde of vanities ſet at *ſale*, that may any way *ſoile* a deluded *ſoule*: but the night clozeth the day, which makes them ſhut vp ſhop, and then all thoſe vanities are ſhrouded. Next day, you goe to a *Play*; wherein you expect ſome new Scene of mirth, or ſome *State-action* liuely preſented: but the laſt *Exit*, your impreze of frailty, diſmiſſeth you, and then all thoſe artfull preſentments, which gaue ſo much content, are remoued. Thus you runne in a maze, while you lay the *Scene* of your *Mirth* on *Earth*. Recollect then your diuided thoughts; ſeat there the delight of your *minde*, where you may find a continued *Mirth*. Earth is too low a *Stage* for an *Act* of that Maieſty; and too ſtraight to giue your *beſt gueſt* content within her Mud-wals of miſery. Let not one houre paſſe by you, which is not well paſt.

Conſider, how the eyes of heauen are vpon you; how that *generous* ſtemme, from whence you were deriued, expects much from you. The *former* inioynes you vpon hope of a future reward, to be more caute-

lous;

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lous ; The *latter*, as you tender the *honour* of your *houſe*, to be vertuous. Beſides, know (*Noble Ladies*) that all the port or ſtate-magnificence which this inferior Globe can afford you, clozeth euer with more diſcomfort than content, bee your perſons neuer ſo ſeemingly happy, nor happily ſecure, that doe enioy them. Yea, how happy had many Eminent perſonages beene, had they neuer beene taken with this *Shadow* of happineſſe? Conclude then, for this concluſion will beſeeme you, and in your higheſt aſcent of *honour* incomparably ſecure you:

Honour *is* vertues harbour; *onely thoſe*
*Styl'd* great, *are* vertues *friends, and* vices *foes.*

That glorious Light of the Church, an induſtrious Searcher and iudicious Cenſor of Antiquities, S. *Auguſtine*, ſaith, That anciently the *Romans* worſhipped *Vertue* and *Honour* for gods. Whence it was, that they built two Temples, which were ſo ſeated, as none could enter the Temple of *Honour*, vnleſſe hee had firſt paſſed through the Temple of *Vertue*: to ſignifie that none was to be *honoured*, vnleſſe by ſome *Vertue* he had firſt deſerued it. The *Morall* admits no other expoſition than its owne expreſſion. For *Honour*, none ſhould be ſo daring bold as to wooe her, till by paſſing thorow *Vertues* Temple, he get admittance vnto her.

If you deſire to be *great*, let it bee your height of ambition to *aſpire to honour* in the *Court* of *Vertue*. Where the loweſt cannot be leſſe than a *Lady of Honour*, becauſe the loweſt of her actions correſpond with *Honour*. Such a *ſeruice* were no *ſeruitude* but a *ſolace*. Admit, that ſometimes you affected forraine *faſhions*, now let forraine *Nations* admire your *vertues*. Perchance, the delicacy of your nature, or miſery of a long preſcribed cuſtome will not ſo eaſily at the firſt be wholly weaned, from what it hath for ſo many yeares affected. Vſe then an eaſie reſtraint at the firſt; withdraw your affections from *vanity* by degrees; reſerue ſome ſelect houres for priuate Deuotion; check your fancies, when they dote on ought that may diſtract you. The firſt Encounter will bee hardeſt; Time will bring you to that abſolute ſoueraignty ouer your paſſions, as you ſhall finde a ſingular calmeneſſe in your affections. What a braue *Salique* State ſhall you then enioy within your owne Common-wealth? *Vigilancy* becomes *Warden* of your *Cinque Ports*; not an inuaſiue forrainer dare approach, while ſhe with watchfull eyes waits at the Port. All your *followers*, are vertues *fauorites*. *Piety* guides you in your *wayes*; *Charity* in your *workes*. Your Progenitors deſerued due prayſe, but you ſurpaſſe them all. Thus ſhall you reuiue the aſhes of your families, and conferre on them ſuruiuing memories. But, it is the euening Crownes the day; ſufficient it is not to diffuſe ſome few reflecting beamelins of your *vertues*, at your firſt *riſing*, and darken them with a Cloud of *vices* at your *ſetting*. As your daies are more in number, ſo muſt they be euery day better. What auailes it the *Mariner* to haue taken his Compaſſe wiſely, to haue ſhunned rockes and places of danger warily, and at laſt to runne on ſome ſhelfe, when he ſhould now arriue at the Bay where he would be? Rockes are euer neareſt the *ſhore*, and moſt tentations neareſt your *end*. If you reſolue then to come off fairely, prepare your ſelues for ſome encounter daily; obſerue your exerciſe of deuotion duely; reſiſt aſſaults conſtantly; that you may gain a glorious victory. This is all the *Combat* that is of you deſired; wherein many of your *Sexe* haue nobly deſerued. Stoutly haue they *combated*, and ſweetly haue they *conquered*. Emulate their *vertues*, imitate their *liues*, and enioy their *loues*. So may you with that *Patterne of patience dye in your owne*

*Neſts, and multiply your dayes as the Sand:* So may your *vertues*, which ſhone ſo brightly in theſe Courts of Earth, appeare moſt glorious in thoſe Courts of heauen. So may theſe Scattered flowers of your fading beauty, be ſupplied with freſh flowers of an incorruptible beauty: yea, the *King* himſelfe ſhall *take pleaſure in your beauty*; who wil come like a *glorious Prince* out of his *Palace* of *royall honour*, to grace you; like a *Specious Spouſe* out of his *Nuptiall Chamber*, to embrace you. Meane time, feare not *death*, but ſmile on him in his entry; for he is a *guide* to the *good*, to conduct them to glory. Conclude your reſolues with that bleſſed Saint; in *hope* no leſſe *confident*, than in *heart penitent*: "*We haue not liued ſo in the world, that we are* "*aſhamed to liue longer to pleaſe God: and yet againe, wee* "*are not afraid to dye, becauſe we haue a good Lord.* Short is your *race*, neare is your reſt: Onely, let the *loſſe* of *earth* be your *gaine*, the *loue* of *God* your *goale*; and *Angelicall perfection*, to which your conſtant practice of piety and all Chriſtian duties haue ſo long aſpired, your *Crowne*.

*Ambroſ.*

*The feare of the Lord is a pleaſant Garden of bleſſing, there is nothing ſo beautifull as it is,* Eccleſ. 40. 27.

* * *

*Trin-vni Deo omnis gloria.*

* * *

## *A Gentlewoman,*

IS her owne *Tyrewoman*; one that weares her owne *face*; and whoſe *complexion* is her owne. Her Iournals lie not for th' *Exchange*, needleſſe viſits, nor Reere-bankets. Showes and preſentments ſhee viewes with a ciuill admiration; wherein her harmleſſe deſire is, rather to ſee than be ſeene. Shee hates nothing ſo much as entring parly with an immodeſt Suitor. Retire from occaſions drawes her to her Arbour: where the ſole obiect of her thoughts is her Maker. Her eyes ſhe holds her profeſt foes, if they ſend forth one looſe looke; teares muſt ſue out their pardon, or no hope of reconciliation. Her reſort to the *Court*, is for *occaſion*, not *faſhion*: where her demeanour euer giues augmentation to her honor. Her winning modeſty becomes ſo powerfull a Petitioner, as ſhe euer returnes a preuailing Suiter. During her abode in the *City*, ſhe neither weares the Street, nor wearies her ſelfe with her Coach; her Chamber is her

*Character.*

her Tyring-roome, where ſhe bethinks her how ſhe may play her part on the worlds Theatre; that ſhee may gaine applauſe of her heauenly Spectators. Her conſtant reſide is in the *Country*; where hoſpitality proclaimes her in-bred affection to workes of piety. All which ſhe exerciſeth with that priuacy, as they will witneſſe for her, ſhe feares nothing more than vaine-glory. In her houſe ſhee performes the office of a Miſtris, no imperious gouerneſſe. Shee knowes when to put on a ſmooth brow, and to cheriſh induſtry with moderate bounty. Her diſcreet prouidence makes her family look with a cheerful countenance: Her poſterity cannot chuſe but proſper, being nurs'd by ſo naturall a mother. The open field ſhe makes her Gallery; her Labourers, her liuing Pictures; which, though ſhe finds *meere Pictures*, hanging on, rather than labouring, Paſſion tranſports her not aboue her ſelfe, nor forceth her to the leaſt expreſſion vnworthy of her ſelfe: ſhe paſſeth by them with a modeſt reproofe, which workes in them a deeper impreſſion, than any fiery or furious paſſion: Her Neighbors ſhe daily wooes and winnes: which ſhe effects with ſuch innocent affability, as none can iuſtly tax her of flattery. An *Ouer-ſeer* for the *poore* ſhe appoints her ſelfe, wherein ſhe exceeds all thoſe that are choſen by the *Pariſh*. She takes a Suruey daily and duly of them, and without any charge to the *Hamlet*, relieues them. She deſires not to haue the eſteeme of any *She-clarke*; ſhee had rather be approu'd by her *liuing*, than *learning*: And hath euer preferr'd a ſound profeſſant before a profound diſputant. A preſident of piety ſhee expreſſeth her ſelfe in her family, which ſhee ſo inſtructs by her owne life, as vertue becomes the obiect of their loue. Her taske ſhee ſets her ſelfe daily, which ſhe performes duely; Her owne remiſneſſe, (if any ſuch be) ſhee reproues by ſo much more than

others,

obſerue her, could be well content to ſerue her. Shee is *generous* in all; Not a Look but giues Life to Loue; and that ſo vertuouſly diſpos'd, as not a light thought can diſtract it. Her very motion is a mouing direction; She neuer learned to *tinkle* with her *feet*, to *wander* with her *eyes*, to *ſtaine* her ſpotleſſe honour with a *painted bluſh*. All ſhee doth is her owne; All her owne doth incomparably pleaſe; which ſhe clozeth with this impreze: *Louing Modeſty is a Liuing Beauty*.

COMPLEMENT ſhe admits, but not that which this Age affects; ſhe preferres *Subſtance* before meere *formality*, *Pith* before the *Rinde*, *Performance* before *Ceremony*. She diſtaſts nothing ſo much as that Courts ſuſtian; which, in her eſteeme, is quite out of faſhion, *your Seruants Seruant*. She cannot proteſt in ieſt, nor profeſſe what ſhee meanes not in earneſt. Shee cares not for this Rhetoricall varniſh, it makes a good cauſe ſuſpitious; her deſire is to expreſſe her ſelfe in *action* more than *diſcourſe*. That COMPLEMENT which conſiſts in congies, cringies, and ſalutes, diſrelliſheth her pallate moſt: it taſtes too much of the Caske; for the reſt ſhe is ſecure, ſo her actions bee really pure; her ſelfe *completely* honeſt. Thus ſhee ſummes vp her dayes, makes *vertue* her prayſe, this her Impreze: *Ciuill Complement, my beſt Accompliſhment*.

DECENCY is her natiue Liuery; though ſhee make no ſhadow of it, her owne ſhadow is not more indiuiduate. In her attire ſhe is not ſo ſumptuous as ſeemely, not ſo coſtly as comely; in her diſcourſe ſhe deliuers her mind not ſo amply as fully, not ſo quickly as freely; in her whole courſe ſhee expreſſeth her inward beauty. Her Glaſſe is not halfe ſo vſefull to her ſelfe, as the glaſſe of her life is to others. Whatſoeuer is worne by her, receiues a ſingular grace from her. Her faſhion is neuer out of requeſt; though more conſtant in it, than the Age would admit. She liues to bring *time* into ſome better *tune*: this is her taske in euery place; this is that which crownes her with peace; while ſhee deuiſeth this for her impreze: *Virgin-Decency is Vertues Liuery.*

ESTIMATION is that precious *odour* which giues ſweetneſſe to her *honour*. Dye had ſhee rather with it, than enioy an Empire and liue without it. It is the Goale of all her actions. The Crowne of all her Labours. Pouerty ſhe holds an incomparable bleſſing, ſo her name be inriched by ESTIMATION: No *dead Fly* can corrupt that *Ointment*. Happy needs muſt be her *State*, that preſerues this without *Staine*. This ſhe feeds not with the iuyce of vain-glory; nor ſeeks to augment it with a fabulous ſtory. Many haue purchas'd praiſe in Oylie lines, that neuer merited applauſe all their liues. Her deſire is to *be*, rather than *ſeeme*, leſt *ſeeming* to *be* what ſhe *is not*, ſhee gull the world, but her ſelfe moſt, by playing the counterfeit. Reſolute is ſhe in this her Impreze: *My prize is her owne prayſe.*

FANCY ſhee entertaines with a cheerefull but chaſte boſome. Though Loue be blind, her loue has eyes. No leſſe faithfulll is ſhee in retaining, than doubtfull in entertaining. Proteſts are dangerous Lures to credulous Louers, but her FANCY is too ſtaid to ſtoope vnto them. She can loue well, but leſt ſhe ſhould repent ſoone, and that too late, ſhee will *try* before ſhe *truſt*, haue ſome reaſon to *like* before ſhe *loue*. She holds that FANCY a *Frenzy*, which is onely led by *Senſe*. She makes *reaſon* her *guide*, that *Content* may be her *Goale*. Long time ſhee debates with *Loue*, before euer ſhe giue *Loue* her *heart*; which done, ſhee confirmes the bargaine with her hand. Her Conſtancy ſhee diſplayes in this Impreze: *My*

*Choyce admits no Change.*

GENTILITY is not her boaſt, but that which dignifies that title moſt. Vertue is her ſoueraigneſſe; in whoſe ſeruice to liue and die ſhe holds the abſoluteſt happineſſe. Gentry ſhee thinkes beſt graced by affability: To be ſurly, derogates as much from her worth, as baſeneſſe from Nobility of birth. Her *Linage* is beſt diſtinguiſh'd by her *Creſt*, her *worth* by *her ſelfe*. Her *deſert* giues life to her *deſcent*. Not an action comes from her, but excellently becomes her. Shee euer reflects on the *Houſe* from whence ſhee came, whoſe antiquity ſhe ennobles with numerous expreſſions of piety, from the riſing height of which increaſe, ſhe drawes this Chriſtian Impreze: *Deſert Crownes Deſcent*.

HONOVR ſhe *deſerues* more than *deſires*; This ſhe may *admit*, but not *admire*. Weake ſhee holds that foundation of HONOVR, where *vertue* is not a ſupporter. The more HONOVR that is conferr'd on her, makes her the humbler; ſhe cloathes not her Looke with a diſdainfull ſcorne, nor clouds her brow with an imperious frowne. Farre more eſteemes ſhe the title of *goodneſſe* than *greatneſſe*. Shee holds nothing more worthy of her approuing, than a daily drawing nearer to *Perfection*, by her vertuous liuing. Her whole Pilgrimage is nothing elſe than to ſhew vnto the world what is moſt requiſite for a great Perſonage. In a word, ſhall wee take a re-view of her Noble carriage in each of our *Obſeruances*? For the *firſt*, ſhe is faſhionably neat; for the *ſecond*, formally diſcreet; for the *third*, ciuilly complete; for the *fourth*, amiably decent; for the *fifth*, precious in repute; for the *ſixth*, affectionately conſtant; for the *ſeuenth*, *generouſly* accommodated; for the *eighth*, *honourably* accompliſhed. Whence it is, that ſhe impalls her diurnall race with this imperiall Impreze:

*Ho-*

Character.

*Honour is Vertues Harbour.*

Goe on, then, ſhe may with *Honour*, ſeeing the *King* in her *beauty* takes ſuch *pleaſure*. A Diuine preſage of promiſing goodneſſe was her infancy; A continuate practice of piety was her youth and maturity; The cloze of her Pilgrimage a calme paſſage from frailty to felicity. Long would the earth keepe her, but ſo ſhould ſhe be kept from that which ſhee values farre better. Her Husband cannot ſtay long behind, ſeeing his *better part* is gone before.

# *FINIS.*

# EMBLEME.

*Some hold theſe* Obſeruations *to be long,*
*Some more iudicious, hold them to be ſhort,*
*Thus are they cenſur'd be they right or wrong;*
*What ſhould we then make* Cenſure *but a ſport,*
*Since good or bad, we're ne're the better for't?*
*Which to attemper, I ſhould thinke it beſt,*
" Vertue *were* Cenſor *in each* Authors *breſt.*